

1 Corinthians Chapter 5

- As we approach the subject of “church discipline” and of immorality within the church we do so in the fear of the Lord with a degree of trepidation because this is such a serious subject.
- Church discipline is not anyone’s favorite subject, and is in fact not talked about much in churches. At that same time where there is a lack of church discipline there is also a corresponding lack of holiness within the church.
- Church discipline is intended to have a purifying effect within the body of Christ, it’s intended to be a deterrent to sin, and it leads to sanctification.
- God fit totally into the purity and sanctification of the church, He’s called us to personal and corporate holiness.

1 Peter 1:15-16 “¹⁵But as He who called you is holy, you also be holy in all your conduct, ¹⁶because it is written, “Be holy, for I am holy.””

- In the midst of that conversation about not being equally yoked with non-believers, being circumspect about what kind of relationship we’re to have with them, we read:

1 Corinthians 6:17 “Therefore “come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.””

- We have some glaring examples of God’s use of church discipline within the body and the overall effect of it, which is the purity and holiness that leads to a healthy body which in turn grows as a result.
- **Joshua Ch. 6** Warning “to abstain from the accursed things.”

Victory over Jericho

Joshua Ch. 7 - defeat at Ai.

Joshua 7:11-13 “¹¹Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put it among their own stuff. ¹²Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you. ¹³Get up, sanctify the people, and say, “sanctify yourselves for tomorrow, because thus says the Lord God of Israel; “There is an

accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you.”

- There was sin in the camp, and until that sin was dealt with - the children of Israel would be on their own, there would be no victory.
- Once that was dealt with, the very next thing we see is the victory over Ai.
- Fast forward to the church of Acts.

Acts Ch. 5 - Ananias and Sapphira. The church is thriving, God is on the move in people's hearts.

Acts 5:1-5, 6-10, 11-14.

- The result was that when the sin was removed from the camp, the church once again began to thrive; miracles being done, believers being added to the church.

V: 5 & 11 “Great fear came upon all the church and upon all who heard these things.”

Proverbs 8:13 “The fear of the Lord is to hate evil.”

Proverbs 16:6 “... and by the fear of the Lord one departs from evil.”

- The sin within the camp had to be dealt with and removed, God would not allow it to remain, and in each instance God dealt with it decisively - Achan, Ananias, and Sapphira each proved the point by their respective deaths.
- God demands purity within His church. I believe this sets the tone for what we read next in 1 Corinthians 5 and the following chapters.
- Previously we saw that the church was divided, in this chapter we also see that they were a disgraced church.

V: 1 “Actually” or (KJV) “commonly” reported... people in the church knew, and people outside the church knew. Paul had heard about it from Ephesus!

- This is not describing some “secret sin,” this is being done out in the open. The people were “condoning sin” - and the people outside, the non-believers were watching the church, using this behavior to validate their own, and at the same time shaking their heads - and mocking, or holding in derision.

- “**sexual immorality**” - “**fornication**” - sex outside the confines of marriage. Things that were once scandalous and forbidden are now commonplace in our culture - which has increasingly crept into the church.
- More people are living together than are getting married, there are more divorces within the church than without. The majority of child births in our nation are to un-wed mothers.
- A man sleeping with his mother / step mother.
- Even the pagans, the heathen, the Gentiles won't do such things. As permissive and weird as the Romans were at times, they actually had laws against such things.

Deuteronomy 27:20 “**Cursed is the one who lies with his father's wife...**”

V: 2 They were somehow proud of it, perhaps touting their tolerance, their liberality, and their mis-guided love! (It's not love to allow someone to perish without warning.)

- They should have been grieved. Grieved over their brother's fallen state, over his lack of repentance, and over his loss to the church after having been removed!

Grieved over their brother's fallen state: (Turn to)

1 Corinthians 6:9-10 “**Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.**”

- Notice that this last sentence it ends with a period, not a question mark...
- Paul doesn't question what must be done, they are to “**be taken away from among you.**”
- This is not a nail biter, “Oh what should we do...?” It's obvious to Paul and he's questioning why they haven't done it.

V: 3 Paul says that even though he's not there in person, he knows exactly what to do - he's “**judged him who has so done this deed.**”

- We're told in different places not to “judge” our brothers, and here Paul has judged this man. To judge in the sense of condemning someone is different and wrong in comparison to judging in the sense of discerning someone's actions which will lead to their condemnation unless they repent.

V: 4-5 In the name of the Lord - when we are gathered together in His presence, in the presence of His power - deliver such a one, turn such a one over to Satan for the destruction of the flesh.

- Verse 4 is a qualifier for verse 5.
- Ex-communication, dis-fellowship, being asked to leave. I've only had to do this four or five times, most people in this situation leave of their own accord as soon as they are confronted or challenged, avoiding any kind of public exposure. Sadly most leave "puffed up" and un-repentant.
- Destruction of the flesh, the fleshly desires, the fleshly spirit - and the body of flesh if they don't repent.

1 Timothy 1:20 "... Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme."

- Allowing them to feel the full weight of their sin, the full effect of their bad choices.

V: 5b The real purpose! "...*That his spirit may be saved!*"

- The purpose in the life of the individual in question is that they would be saved, not condoned or tolerated into hell.

Testimony: challenge led to salvation & restoration!

Galatians 6:1 "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted."

V: 6 Their glorying, their boasting isn't good - it portrays their indifference and ignorance.

"Don't you know that a little leaven leavens the whole lump?"

- If you don't deal with this sin in the camp, it will spread, it will grow - it is a cancer that will kill the individual and eventually it will kill the church.

Romans 6:23 "The wages of sin is death..."

Jesus warned His disciples:

Matthew 16:6, 12 "... take heed and beware of the leaven of the Pharisees and the Sadducees." - "12Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

- In the Bible leaven is a type or analogy to sin. In a practical sense as leaven is used in baking, a little leaven when introduced into bread dough will eventually leaven the whole lump or loaf. The leaven is actually a decomposing element or fermenting element introduced into the mix. As it spreads it causes a decomposing or fermenting process that when the bread is baked it releases the gasses and causes the dough to rise, or get puffed up.
- Getting puffed up is a result of pride, which is the root of all sin.

V: 7 *“Therefore”* because of all of that... purge out, clean out, (CJB) “get rid of..” the old leaven, the old sin, deal with it! That we might be a new lump - a holy lump.

2 Corinthians 5:17 “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.”

V: 7b *“Since you truly are unleavened - because Christ was sacrificed for us.”*

- We are cleansed by the blood of Jesus... don't defile what He has cleansed.

1 Corinthians 6:15 “Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!”

“Jesus our “Passover” was sacrificed for us.”

- Jesus, the Lamb of God, sacrificed in our place, paying the price for our sins.
- He sacrificed Himself to pay the price for our sin, not so that we could continue to sin!

V: 8 Context - Passover - keep the feast. Part of the feast of Passover was the feast of “Unleavened Bread”, they were contiguous and part of the feast of unleavened bread was the removing of the leaven from the house in it's entirety.

- Get rid of the old leaven, the old life. Not keeping the feast with the old leaven, the old lump of malice and wickedness but with the new lump that has no leaven.
- Setting aside the old leavened life of malice and wickedness taking on the new life, the new lump of sincerity and truth.

V: 9 There was a previous letter which the Holy Spirit for whatever reason chose not to preserve, but in it Paul expressed the same thing about being sanctified and set apart from those who were sexually immoral, with fornicators, and so on.

- Paul pretty much re-states the same sentiment in his 2nd letter to the Corinthians.

Turn to:

2 Corinthians 6:14-18 “¹⁴Do not be unequally yoked together with unbelievers. for what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: I will dwell in them and walk among them. I will be their God, and they shall be My people. ¹⁷Therefore “Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.” ¹⁸I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.”

- Don't keep company with sexually immoral people, separate yourselves from them.

V: 10 Paul qualifies who he's talking about when he talks about who not to have company with: it's not the unbelievers - we're to minister to them within certain parameters - meaning not being "yoked" to them

- Paul is saying if we separated from all the immoral people of the world then there wouldn't be anyone left, we'd have to leave this world.
- Paul is speaking specifically about those who claim to be believers, Christians.
- Truly we are in the world, but we're not to be of the world.

Jesus prayed:

John 17:15-17 “¹⁵I do not pray that You should take them out of the world, but that You should keep them from the evil one. ¹⁶They are not of the world, just as I am not of the world. ¹⁷Sanctify them by Your Truth. Your Word is truth.”

- Sanctify them, set them apart by the power of your Truth!
- We are in the world, but we're not to be of the world.
- Kind of like a ship that is made to sail upon the water. As long as it is sailing upon the water there is no problem. The problem is when the water gets into the ship!
- Paul begins to expand the list of "believers" that we're not to have fellowship with, those who claim to be believers yet continue in their sin - such as the covetous, extortioners, idolaters.

V: 11 Now I'm writing specifically, telling you pointedly not to keep company with anyone named, claiming to be a brother, a fellow believer who is sexually immoral, a fornicator, or covetous, an idolater, a reviler, a drunkard, or an extortioner - don't even have a meal with them.

- We're not talking about those who have fallen into these sins, but about those who are un-repentant in these sins, who are living a lifestyle of sin, really as an affront to Christ.
- That is all pretty explicit and clear.
- To have a meal with someone was to be "one with them," to double dip and so on.

V: 12 To judge those without vs: judging those within.

- Judge: (G-2919) "krino" - To separate, distinguish, discriminate between good and evil, select, choose out the good. In the NT, it means to judge, to form or give an opinion after separating and considering the particulars of a case.
- Exercising discernment, knowing who and what you are dealing with.

V: 13 God will judge those who are outside, the non-believers

- We're to discern and put away from us those who claim to be believers and conduct themselves as "evil persons" meaning those who Paul describes in the previous verses.
- This man who was in an incestuous relationship was to be put out of the fellowship - not necessarily forever. Until such a time as he repents and is restored.
- Restoration is always the goal, as is holiness, purity, and sanctification.

Galatians 1:10 "For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ."