

3/18/12

### Sexual Sin Within The Church

#### **1Cor. 5:1-8**

In 1988 the estimated annual incidence of new gonorrhea and syphilis infections in the U.S. alone average out to a new infection every 10 seconds.

1. In 2006, the current estimates range from 400,000 to as many as one million projected cases of gonorrhea in the United States each year.  
 2. The reluctance to discuss this topic, there is a general ignorance of the alarming rate of infection. More than anything, what has left researchers stupefied is the astronomical growth of new types of diseases previously unknown to the scientific community: sexually transmitted disease is epidemic. But it is not just the number of cases that is increasing—the past decade has seen a dramatic increase in new disease types: genital herpes, chlamydia and AIDS.

\* “I am a girl, eighteen. I had expected to get married this month. My boyfriend broke our engagement because I can’t have children. A few years ago I ran with a crowd. We were all promiscuous. I contracted gonorrhea, but didn’t know it. Last month the doctor found it. He said it will keep me from motherhood. I wish I were dead.” (*Going All The Way*, Jerry Johnston pp. 30)

\* Sadly, this is not the exception in our society!

We want to look at Paul’s response to sexual immorality in the church of Corinth, which is characterized by three things.

- I. Paul rebuked the Corinthians for their toleration. vs. 1-2
- II. Paul required the Corinthians to act without hesitation. vs. 3-5
- III. Paul reminded the Corinthians to act according to their transformation. vs. 6-8

#### **I. The apostle Paul rebuked the Corinthians for their toleration. vs. 1-2**

A. Paul rebuked them for the presence of immorality in the church. vs. 1a

- 1. The apostle says that this knowledge was a common thing.
  - \* “It is actually reported *that there is* sexual immorality among you.”
- a. The phrase actually reported “*holos akouo*”, means a common and well known fact, a frequent conversation.
  - 1) The house of Chloe had reported it to Paul and as well as the divisions and contentions. 1Cor. 1:11
  - 2) The rest of the church certainly knew it and other churches knew about the excepted immorality.
  - 3) The knowledge had to of been well know fact to the pagans at Corinth.

- b. The phrase sexual immorality “porneia” originally meant prostitution, the word pornography comes from it.
  - 1) The word appears 26 times in this form and 30 other times in other forms in the New Testament.
  - 2) The word had come to be applied to any unlawful sexual activity, including inter-course.
  - 3) The word must be examined in it’s context to determine if it is sex before marriage or adultery, while being married.
- 2. The apostle’s rebuke is due to the fact that this particular sexual sin was condemned among the Gentiles. vs. 1b
  - \* “and such sexual immorality as is not even named among the Gentiles.”
  - a. The Gentiles did not know God, comprised of Roman and Greeks.
  - b. The Greeks were very permissive, but the Roman imperial law was not by the phrase “not even named”.
  - c. The Gentiles are used as a sharp rebuke to the Corinthians, as having a higher moral standard in the particular area, than the Corinthian church.
- 3. The apostle stated it was the sin incest. vs. 1c
  - \* “that a man has his father’s wife!”

- a. The sin of incest was even frowned among the non-believer.
- a. The phrase “that a man might have his father’s wife”, has the article, making her his step-mother, otherwise it would of been stated “his mother”.
  - 1) Nothing is said about the father, if he divorced her.
  - 2) Nothing is stated about fault, whether she seduced him or he initiated and she probably was an unbeliever, she is not dealt with.
- c. The only thing we do know is that he did repent later on. 2Cor. 2:3-11
  - \* The father was living and is referred to in the second letter. 2Cor. 7:12
- d. The law prohibited such sexual relations or marriages and were punishable by the death of both persons. Lev. 18:8, 20:11, Deut. 22:30
  - \* The various acts of incest were condemned and punishable by death. Lev. 18, 20
- e. The toleration in the church had gone beyond the evil culture at Corinth.
  - 1) The city was a very corrupt one with regards to sexual practices.
  - 2) The city had two temples that espoused sexual license.
    - a) The temple of Aphrodite stood at the Acropolis with her thousand

priestesses who financed the temple with their trade of professional prostitutes.

b) The temple of Apollo's also promoted the practice of homosexuality.

**B.** Paul rebuked them for the way they had handled the immorality. vs. 2

1. The Corinthians were prideful in their toleration. vs. 2a

\* And you are puffed up."

a. The Corinthians were puffed up "phusioo", inflated in their arrogant state thinking themselves spiritual, yet were allowing this immoral condition.

1) The pronoun "you" is emphatic.

2) Leaning to their own understanding by their cultural wisdom, which was foolishness, instead of God's wisdom and power.

3) Paul told them, "And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. 1Cor. 2:4-5

b. The Corinthians could of allowed the philosophy of dualism to ensnare them, which later became gnosticism.

1) The concept that matter was evil and the body being evil did not affect the spirit, thereby one could do whatever in the body.

2) That the spirit being good from God, one could cultivate it without concerns for the body.

\* The two extremes were always asceticism and license.

c. This is not only spiritual pride which marks the Corinthians, throughout the letter, leading deception. 1Cor. 1:19-20, 2:4-5, 4:6, 18, 19, 5:2, 8:1, 13:4

2. The Corinthians had not been bothered over the situation. vs. 2b

\* "and have not rather mourned."

a. The word mourn "pentheo" means to wail and lament, due to grief and pain.

1) The word is used for mourning the dead. Mk. 16:10

2) The word is used by Paul for his own wailing over the various sinful life-style within the church, at his coming to them. 2Cor. 12:21

b. Their mourning should of been an expression of the death of fellowship between the sinning person and God.

- 1) The Scriptures tell us that if we regard iniquity in our hearts, God does not hear us. Ps. 66:18
  - 2) The prophet Isaiah declared that God's hand is not short, nor His ear heavy that He can not hear, but that the sins of His people had hidden His face and He could not hear them. Is. 59:1-2
  - 3) The restoration of fellowship with God is by confession of sin and abandoning the sin. 1Jn. 1:9, 2:1
3. The Corinthians should of denied the sinning young man fellowship in the church. vs. 2c
- \* "that he who has done this deed might be taken away from among you."
- a. The Corinthians had not removed the person from the church.
    - 1) The phrase taken away "exoiro", means to lift up or take out of a place, found only one other time in this form in the New Testament.
    - 2) It is in this chapter, "But those who are outside God judges. Therefore "put away from yourselves the evil person." 1Cor. 5:13
  - a. The man was still allowed and being allowed to fellowship in the church.
    - 1) The man was not even looked upon as doing wrong.

- 2) The man, as well as the church was declaring that the Christian was no different than the pagan at Corinth.
- d. The evidence is confirmed by the fact that the apostle Paul later rebuked them for tolerating fornication also with the prostitutes. 1Cor. 6:12-20
- \* He expressed the liberty of the Christian in gray areas, as well as the right to the bodily appetites, such as food, but sexual liberty is allowable by marriage only not just to satisfy one's sexual drive with a harlot. vs. 12-13

### **Illustration**

A soft-spoken, raven haired sixteen- year-old added this sad commentary about going all the way:" After I lost it, I didn't feel pure anymore. After that wore off, all I've ever felt since is fear." pp. 35

- The earlier a girl begins having sex the higher her risk of developing cervical cancer as an adult.
- Condoms as a promotion for safe sex is a joke and a plain lie because condoms fail.
- Every time you have sex with someone, you have sex with every person they had sex with and the people they had sex with.
- So if you have sex with a person who has had sex with 10 people and they each had 10 other people

and you are a virgin, you just had sex with one-hundred people on your first experience.

### **Application**

- 1.** Sexual sin is a very destructive sin to all who partake and to those who are the innocent party.
  - a.** The proverbs are full of warnings and describes as taking fire to one's bosom and getting burned. Prov. 6:27
  - b.** The proverbs say that by means of a harlot a man is reduced to a crust of bread. And an adulterous will prey upon his precious life. Prov. 6:26
- 2.** Fornication is the joining of two bodies into one in the most intimate way reserved for the marriage partner. 1Cor. 6:16, Gen. 2:24
  - a.** It is the only sin against your own body, every other sin is done outside the body, so we are to flee from it. 1Cor. 6:18
  - b.** It defiles the man and woman, but the woman is humbled by the man. Deut. 22:24, 29
  - c.** It is the giving of one's honor of purity to another than one's wife or husband at the honeymoon and years to the cruel one. Prov. 5:9
  - d.** It can not be removed or undone, it remains imprinted in the mind and heart of a person for life, using their body and the other person's to gratify their own lust resulting in

shame, having taken fire to their bosom and being burned! Prov. 6:27

- e.** It can have repercussions in a person's marriage through disappointment, a sense of regret and a lack of trust and confidence in the truthfulness of their sexual activity prior to marriage, sacrificing lasting peace in the relationship.
  - \* "THE SHULAMITE I am a "wall" one who resisted sexual advances", and my breasts like towers; then I became in his eyes as one who found peace." Song Sol. 8:10
- 3.** Adultery is a destructive sin to the partners life.
  - a.** Adultery is the only biblical reason for divorce between two Christians and also for the unbeliever. Matt. 5:32, 19:9
    - \* It is an allowance, but not a command, forgiveness is the option by repentance.
  - b.** Two believers married, as believers and there is no adultery and one departs "chorizo", they are to remain unmarried or be reconciled and the one who was left is not to divorce "aphiemi" the one who departed. 1Cor. 7:10-11
    - 1)** Paul by using the same word Jesus used, is merely confirming the teaching of Jesus, there is no such things as a "Biblical Christian separation", listen to Jesus, "So then, they are no longer two but one flesh. Therefore what God has

joined together, let not man separate  
“chorizo”. Matt. 19:6

- 2) Only if adultery is committed by the believer against their mate, if they depart and commit adultery or depart and obtain a divorce and remarried, they commit adultery and cause the person they marry to commit adultery, therefore the innocent Christian would be free to remarry. Matt. 5:32, 19:9
- c. If a Christian is married to an unbeliever, they are not to divorce “aphiemi” them, if they are content to remain married to the believer. 1Cor. 7:12-13
- d. But if the unbeliever, who is married to an believer departs “chorizo”, leaves not wanting to remain married to the believer, then the believer is free to remarry. 1Cor. 7:15
  - \* The reason the unbeliever departs is implied, to divorce the believer and be free or to remarry!
- c. The proverb says that whoever commits adultery lacks understanding, destroys his own soul, wounds and dishonor will he get and that his reproach will not be wiped away. Prov. 6:32-33

***Paul rebuked the Corinthians for their toleration!***

## **II. The apostle Paul required the Corinthians to act without hesitation. vs. 3-5**

- A. Paul gave his judgment of this individual. vs. 3
  1. He rebuked them for their spiritual dullness in their midst. vs. 3a
    - \* “For I indeed, as absent in body but present in spirit.”
  - a. Paul was shocked they waited so long.
    - 1) Though he was so far away, he was with the Corinthians in spirit.
    - 2) The thought being, he did not have to be present physically to come against the evil of incest.
  - b. Paul was their spiritual father and his heart was with them. 1Cor. 4:15
    - \* Paul’s love was willing to discipline if need be. 1Cor. 4:21
2. He had already judged the person guilty of this sin of incest. vs. 3b
  - \* “have already judged (as though I were present) him who has so done this deed.”
  - a. This is not being presumptuous, but scriptural, it is a very clear violation of the Christian life-style.
    - 1) The word judged “krino”, means to make a proclamation concerning the right or wrong. “I” is emphatic.

- 2) The indicative perfect tense means Paul decision stands and final.
  - b. This judgment was on the guilty one, “on him who has done this deed”.
    - 1) This was the honorable to do for the church and the offended father.
    - 2) This was another sharp rebuke for their lack of judgment regarding the individual, being were present.
- B.** Paul gave the authority for such an action. vs. 4
- 1. The judgment was to be done in the name of their Savior. vs. 4a
    - \* “In the name of our Lord Jesus Christ.”
    - a. He was their Master “kurios”, a title, the One who they were representing.
    - b. He was a real Man, through the Incarnation, who had saved them, Jesus “Iesous”, Yahweh is salvation.
    - c. He was the Christ “Christos”, the Messiah, the Anointed of God.
  - 2. The judgment was to take place as the church assembled. vs. 4b-c
    - \* “when you are gathered together, along with my spirit.”
    - a. The local church comprises the body of Christ, gathered together in a certain geographical location.

- b. The local church has the authority to act on the various problems within the body in accord with the Scriptures.
  - c. The church body is to be know for it’s ability to care for it’s internal affairs.
  - d. The local church should handle the matters of church in the highest integrity to stop any gossip or slander, from within or outside the church.
  - e. The “spirit of Paul” does not mean that his ghost was present, but merely refers to been one with his judgment of the previous verse. vs. 3
3. The judgment was the exercise of delegated divine power, not man’s. vs. 4d
- \* “with the power of our Lord Jesus Christ.”
  - a. The word power is “dunamis” means strength power and ability.
  - b. This inherent power was by virtue of the nature of the church.
    - 1) The church is the representative of Jesus on earth, the bride of Christ and the people of God.
    - 2) The church draws her authority and power from the word of God.
- C.** Paul gave the disciplinary action to be taken. vs. 5
- 1. The apostle declared to turn the individual to the Devil. vs. 5a

- \* “deliver such a one to Satan.”
- a. The words seem drastic in the intent to resolve the problem at Corinth, but absolutely Biblical.
    - 1) The word deliver “paradidomi” means to deliver into the hands or custody of a person.
    - 2) The Young man was not submitted to the authority of Jesus.
  - b. The individual named is Satan.
    - 1) The name Satan “satan”, means adversary, one who withstands.
    - 2) He is the one who rebelled against God in heaven, leading 1/3 of the angels astray.
    - 3) He is called the god of this world and the prince and power of the air. 2Cor. 4:4, Eph. 2:2
  - c. The interpretation of the phrase.
    - 1) Some believe it simply meant to exclude him from the communion table, but it is not in the text.
    - 2) Others believe it meant only to ex-communicate him from the fellowship of the church.
    - 3) But as we move on in the rest of the verse we see that it meant far more than both of these things.
2. The apostle declared the object of the action, it was natural castigation. vs. 5a  
 \* “for the destruction of the flesh.”

- a. The action is punitive, to chasten the individual.
    - 1) The word destruction “olethros” means to ruin including death.
    - 2) The word is used of the Lord’s return to the earth and the destruction of man. 1Thess. 5:3
  - b. The word flesh “sarx” is used in different ways.
    - 1) For man’s depraved nature.
    - 2) For the physical, this is how Paul is using it, for the destruction of the flesh, the natural consequences of sexual sin.
    - 4) The isolation by being ostracized from the community of the church.
    - 5) The potential progression of his sin into the sexual rites of the temples of Corinth, unable to quench his lust, reaping to all the external ills and troubles, even possibly contacting some STD.
3. The apostle declared the ultimate purpose of the action, it was salvation. vs. 5b  
 \* “that his spirit may be saved in the day of the Lord Jesus.”
- a. The process of castigation is for the purpose of restoration, not mere castigation.
    - 1) Castigation is corrective to turn a person from their sin and back in



- fellowship with God and the church.
- 2) The hope was that even if it took his death that he might repent before he died.
  - 3) Castigation that has no view of restoration is not biblical.
- b. The goal of his salvation must be seen in view of repentance not mere ex-communication.
- 1) Acknowledgment of his sin.
  - 2) Confession of his sin.
  - 3) Abandonment of his sin.
  - 4) Restitution whenever possible for his sin, it is not always possible.
- c. The similar phrase is found one other time. 1Tim. 1:19-20
- 1) The man Hymeneus and Alexander were said to make shipwreck of the faith by rejecting faith and good conscience. vs. 19
  - 2) The men were delivered over to Satan in order that they learn not to blaspheme. vs. 20
  - 3) The apostle in his Second epistle to Timothy mentioned Hymeneus along with one Philetus who were teaching that the resurrection had already passed. 2Tim. 2:17-18
  - 4) You do not turn over sinners to Satan, they belong to him, you turn

- saints over to Satan, in hope that the repent, but not all repent!
- c. The goal of restoration paid off, for the individual repented as Paul pleaded for his restoration into the church again. 2Cor. 2:3-11
- 1) The Corinthians were as dull to restore him as to correct him.
  - 2) The Corinthians went from one extreme to another.

### **Illustration**

One day a father called asked to speak to his son, who was nineteen and still living at home. The reason was that he was carrying on an immoral relation with his girl-friend and his father had given him sufficient warnings, time, as he prayed for him to repent. So the father asked his son if he was in fact continuing to have sex with his girlfriend? His son said, "Yes, and I am not going to stop!" His father asked him to gather his things and to be out by that night.

\* Difficult, but necessary, for there comes a point where, if we do not take drastic measures to regarding sin and rebellion against God, we become facilitators and enablers for people to continue in sin.

\* "Open rebuke is better than love carefully concealed and faithful are the wounds of a friend, but deceitful are the kisses of the enemy." Prov. 27:5-6

### Application

1. The provision for the a believer to confront a believer who sins against another believer and steps for agreed discipline. Matt. 18:15-20

\* On extreme cases it has to be done from the very pulpit!

- a. The innocent party is to confront the guilty person by himself, if resolved that is the end of it, if not then he is to go by, then three. vs. 15
- b. “And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you **like a heathen** and a **tax collector**. Assuredly, I say to you, whatever you bind on earth will be **bound** in heaven, and whatever you **loose** on earth will be loosed in heaven. “Again I say to you that **if two of you agree** on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are **gathered together in My name**, I am there in the midst of them.” Matt. 18:17-20

- 1) Rebellion and refusal to acknowledge one’s sin is to result in being treated like a unbeliever, a heathen and tax collector.
- 2) The authority to bind and loose simply means to allow and disallow for discipline, according to the standard of

the Scriptures, not some magic formula to bind Satan! vs. 19

3) The gathering is in the Lord’s name for church discipline, not to agree in prayer, as is so often is taught! vs. 16

2. The apostle Paul gives many specific instruction for handling different situations.
  - a. “Now I urge you, brethren, note those who cause **divisions** and offenses, contrary to the doctrine which you learned, and avoid them.” Rom. 16:17
  - b. “And if anyone does **not obey** our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count *him* as an enemy, but admonish *him* as a brother.” 2Thess. 3:14-15
  - c. “Do not receive an **accusation** against an elder except from two or three witnesses.” 1Tim. 5:19
  - d. “Those who are sinning **rebuke** in the presence of all, that the rest also may fear.” 1Tim. 5:20
  - e. “**Reject** a divisive man after the first and second admonition.” Tit. 3:10
    - 1) The actions of the church should always be with restoration in mind and not simply castigation.
    - 2) Yet at times the restoration may be not practical, if not impossible due to the nature of the offense or the people injured who still are in the body!

3. The Bible clearly warns us about those who continue in sin and God chastens them.
- a. There were those at Corinth who were chastened by sickness and even death due to their lack of repentance. 1Cor. 11:30
  - b. There appears to be a place, a time and a line that God draws and then brings death. 1Jn. 5:16
    - 1) John is referring to spiritual death, not physical for every occurrence refers to eternal death.
    - 2) John was speaking against the Gnostics, who had infiltrated and deceiving believers.
  - c. This is often the deception of sowing to the flesh and not the Spirit. Gal. 6:7-8

*Paul required the Corinthians to act without hesitation!*

**III. Paul reminded the Corinthians to act according to their transformation. vs. 6-8**

- A. Paul reminded them of their failure. vs. 6
1. The glorying of the Corinthians was not good. vs. 6a
    - \* “Your glorying *is* not good.”
    - a. The word glorying “kauchema”, does not mean an exhibition of boasting,

- but rather an attitude of pride and spiritually conceit.
- b. They were rejoicing thinking they had arrived. 1Cor. 4:8
  - c. The Corinthians were boasting in their wisdom. 1Cor. 4:10
2. Their actions ignored the most basic principle of corruption to the church. vs. 6b
- \* “Do you not know that a little leaven leavens the whole lump?”
  - a. Leaven is a type of sin throughout the Scriptures, unless the context dictates otherwise.
  - b. Leaven “sume” is yeast, decomposes, then affects whatever it contacts.
  - c. Their failure to identify the incest and confront the young man jeopardized the spiritual health of the church.
    - 1) Giving the idea there was nothing wrong with the immoral relation.
    - 2) Giving a sense of approval and license for others within the church to live immoral life-style like the unbelieving Corinthians.
    - 3) Giving no clear-cut example between believers and unbelievers.
- B. Paul reminded them of their duty to be one with Christ. vs. 7

1. The Corinthians were to remove any sin from their midst.
  - \* “Therefore purge out the old leaven.”
  - a. The leaven being the individual involved in the sin of incest.
    - 1) The word purge “ekkathairo”, means to cleanse out thoroughly.
    - 2) The statement is an imperative command, not a suggestion.
    - 3) The word appears only one other time for a person to purge themselves to be a vessel of honor for God. 2Tim. 2:21
  - b. The old leaven was that which was not in accord with holiness.
    - 1) The works of the flesh produced by our old sin nature, the old man.
    - 2) The sin was this act of incest.
    - 3) The command implies the ability to obey, being born again.
2. The Corinthians were to do so, in order that they live in holiness. vs. 7b-c
  - \* “that you may be a new lump, since you truly are unleavened.”
  - a. The purpose was that they may live as new creature, sanctified to God, a new lump.
    - 1) The eliminating of sin from among them would restore their pureness in Christ.

- 2) The eliminating of sin would also restore fellowship with God and Paul.
  - b. The reason being that they were new creatures, truly unleavened.
    - 1) They needed to yield to the wisdom and power of God.
    - 2) They needed to live by the new divine nature, apart from a habitual life of sin.
3. The Corinthians were to remember that they were what they were because of what Christ did for them. vs. 7d-f
  - \* “For indeed Christ, our Passover, was sacrificed for us.”
  - a. The Messiah their Passover was sacrificed for them. 2Cor. 5:21
    - 1) He was their substitute in place of them, becoming sin for them.
    - 2) Christ made them sons and daughters of God.
  - b. The Passover was celebrated by purging all leaven from the house and the Feast of Unleavened Bread lasted for seven days, beginning the day after Passover. Ex. 12:18-20, 13:6-7
    - 1) The Exodus celebrated the first Passover.
    - 2) The children of Israel were to keep the Passover to remind them of God’s deliverance from Egypt.

- 3) The church is to remember that Christ is the fulfillment of the Passover, the Lamb of God, which takes away the sins of the world.

C. Paul reminded them of how they were to live every day. vs. 8

1. The Corinthians were not to live inconsistent with their profession of Christ being their Passover. vs. 8a-c
  - \* “Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness.”
  - a. They were not to live the sinful life-style before coming to Christ, old leaven. vs. 8a-b
    - 1) The feast refers to believing Jesus was their deliverer from sin and death.
    - 2) Even as the Israelites believed He was their deliverer from the bondage of Egypt.
  - b. They were not to live with the leaven of malice and wickedness. vs. 8c
    - 1) The believer though saved, still has sin nature and has to walk in the Spirit or manifest the works of the flesh and any one who denies it deceives himself. 1Jn. 1:8
    - 2) The word malice “kakia” means a desire to injure, describing

attitude, having no fear to break the law.

- 3) The word wickedness “poneria” means depravity, describing the sin, in this case incest.
2. The Corinthians were to live a consistent life with their profession of Christ being their Passover. vs. 8d
  - \* “but with the unleavened *bread* of sincerity and truth.
  - a. Sincerity “heilikrineia” means honesty, genuineness, transparency, without hypocrisy nor duplicity. 2Cor. 1:12, 2:17
  - b. Truth “aletheia”, means what is true in any matter under consideration, the context is that which is righteous, holy, just and good, according to the word of God.

### **Illustration**

One day a soldier of Alexander the Great was called in by one of the commanding officers for his riotous living and he asked him if in fact his name was Alexander, he responded yes. Then the commander told him that he would have to do one of two things, “Change your life-style or change your name”.

### **Application**

1. Some times Christians boast of their flirting with sin or their down right compromise as if they have gotten away with something without realizing that God will not be mocked. Gal. 6:7-8

\* “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.”

2. At other times Christians think that they are in control and know how far to go, trusting in their own abilities based on pride. 1Cor. 10:12-13

\* Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.”

3. Every Christian is to recognize that God sees and knows everything we think, do and say and knowing our weaknesses, therefore He has made provisions for us. Heb. 4:16

\* “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

***Paul reminded the Corinthians to act according to their transformation!***

**Conclusion**

This was Paul’s response to sexual immorality in the church of Corinth:

- I. Paul rebuked the Corinthians for their toleration!
- II. Paul required the Corinthians to act without hesitation!
- III. Paul reminded the Corinthians to act according to their transformation!