

2/23/97

1Corinthians 5

We want to continue our study of first Corinthians as Paul is dealing with immorality in the church.

The parallel is uncanny and we must not miss it, for the letter to the Corinthians could of been written to our very day.

As we look to our society, we see and hear of the most disgusting things of sexual permissiveness, marriage and remarriage countless times and fornication is a pastime in our society.

We come to the second major division of the letter.

- I. The introduction. 1Cor. 1:1-9
- II. The problems at hand. 1Cor. 1:10-6:20
- III. The questions they asked. 1Cor. 7:1-16:4
- IV. The closing remarks. 1Cor. 16:5-24

This second division deals with the problems at hand, due to their carnal state, even though they had been born again.

- I. The problem of sexual immorality. 1Cor. 5:1-13
- II. The problem of lawsuits before the pagan courts. 1Cor. 6:1-11
- III. The problem of sexual union with prostitutes. 1Cor. 6:12-20

5:1-8 The case of sexual immorality in the church.

5:1 The apostle Paul deals with a case incest within the church.

- 1) The phrase actually reported “holos akouo”, means a common and well known fact, a frequent conversation.
- 2) The sin was sexual immorality “porneia” which originally meant prostitution but had come to apply to any unlawful sexual activity including inter-course.
 - a) We get our word pornography from it.
 - b) We must examine the context to see if it is sex before marriage or, while being married, adultery.
 - c) 56 appearances in the New Testament, in the various forms.
 - d) The law prohibited such marriages, at penalty of death. Lev. 18:8; 20:11; Deut. 22:30
- 3) The sin of incest was even frowned upon by the non-believer, in particular that a man might have his father’s wife, his step-mother.
 - a) Nothing is said about the father, whether he divorced her.
 - b) Nothing is said about who was at fault, if she seduced him or he initiated.

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

5:2 The apostle Paul rebuked them for allowing such a condition to exist in the church.

- 1) They were spiritually prideful and tolerating this sin, “you” is emphatic.
- 2) They had not mourned over this sinful condition.
 - a) The word mourn “pentheo” is used for mourning the dead. Mk. 16:10
 - b) Person who lives in pleasure is dead while they live. 1Tim. 5:6
- 3) They had not removed the individual from the church body.

* The phrase taken away “exoiro”, means to lift up or take out of a place. 1Cor. 5:13

5:3-5 The apostle Paul gave his judgment.

- 1) Paul proclaims to them that even though he is not there physically, in spirit he was and had decided. vs. 3
 - a) The word judged “krino”, means to make a proclamation concerning the right or wrong. “I” is emphatic.

b) In the perfect tense, a standing and final decision.

- 2) Paul calls them to act corporately as a church, “when you gather together”. vs. 4
 - a) In the name of the Lord Jesus Christ, the authority.
 - b) With his spirit, agreeing in oneness.
 - b) With the power of our Lord Jesus Christ, the divine power for Jesus to deal with the man.
- 3) To deliver such a one to Satan. vs. 5
 - a) The word deliver “paradidomi” means to deliver into the hands or custody of a person.
 - b) The short-term purpose is punitive and disciplinary through castigation, for the destruction of the flesh.

* Hymeneus and Alexander were said to make shipwreck of the faith by rejecting faith and good conscience and delivered over to Satan in order that they learn not to blaspheme. 1Tim. 1:19-20
 - c) The long term purpose is salvation, that his spirit may be saved in the day of the Lord Jesus. Gal. 6:7-8
- 3) The phrase is one that has been interpreted in different ways.
 - a) Some believe it simply meant to exclude him from the communion table, but it is not in the text.

- b) Others believe it meant only to ex-communicate him from the fellowship of the church.
- c) Both of these are included, but the text clearly states punitive discipline, including death, if need be, having the goal of his repentance, which he did repent. 2Cor. 2:3-11
 - 1)) Not all repent, such as Ananias and Saphira. Acts 5
 - 2)) God had smitten some with sickness and others his took their lives. 1Cor. 11:30
 - 3)) John warns about a sin unto eternal death. 1Jn. 5:17-18

5:6 The apostle Paul reprovved them.

- 1) The word glorying does not mean an exhibition of boasting, but rather an attitude of pride and conceit, spiritually.
- 2) The rhetorical question has an obvious answer, “yes”!
 - a) Leaven represents sin as the norm, unless the context indicate otherwise.
 - b) The principle of decay, leaven is a type of sin and it infects others also, it must be put out.

5:7 The apostle Paul’s conclusion is simple and straight forward.

- 1) Purge out the old leaven, the old manner of life-style, fornication in this case, incest.
 - a) The word purge “ekkathairo”, means to cleanse out thoroughly.
 - b) The statement is an imperative command, not a suggestion.
 - c) The only other appearance is for a person to purge themselves to be a vessel of honor for God. 2Tim. 2:21
- 2) The outcome would be that they be a new lump in Christ, who was their Passover.
 - a) There is the practice of putting out all leaven at the feast of unleaven. Ex. 12:18-20; 13:6-7
 - b) They were unleavened, Christians.
 - c) Jesus is our Passover, delivering us from the bondage of sin. Jn. 1:29, 2Cor. 5:21

5:8 The apostle Paul exhorted them to live as new creatures.

- 1) To keep the feast, not after the old sin nature, leaven.
- 2) Not with the leaven of 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.
- 4) Rather with sincerity and truth.

- a) Sincerity “heilikrineia” means honesty, genuineness, transparency, without hypocrisy nor duplicity.
- 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.

5:9-13 The previous letter regarding fornicators.

5:9-10 The apostle Paul had written a previous letter.

- 1) This letter we do not have. vs. 9
 - a) So First Corinthians is really Second Corinthians.
 - b) And Second Corinthians is really Third Corinthians.
 - c) Some have proposed up to four letter by dividing up the two letters, believing no letters were lost, which has not internal or external evidence, at all.
- 2) They were not to have fellowship with those who were committing sexual sin. vs. 9
- 3) They were to understand that he was not talking about the non-believer, otherwise

we would have to taken out of the world. vs. 10

- a) Jesus prayed that the Father not take us out of the world. Jn. 17:15
- b) And he mentions other sins to demonstrate that he was not limiting it to sexual sin when he applied it.
 - 1) Covetous “pleonektes”, one eager to have more, greedy gain.
 - 2) Extortioners “harpax”, a robber or thief, a swindler.
 - 3) Idolaters “eidolotatres”, a worshipper of false gods or anything put before God. Ex. 20:2; Deut. 7; Col. 3:5

5:11 The apostle Paul qualified the command to those who call themselves Christians.

- 1) The sins are not limited to sexual.
- 2) The reference is to ongoing intimate fellowship. Gal. 5:19-21; 1Cor. 6:8-10
 - a) Sexually immoral “ pornos”, a man who prostitutes himself, a sodomite, distinct from a homosexual, also used for a woman.
 - b) Covetous “pleonektes”, one eager to have more, greedy gain.
 - * Covetous is the sin against man, desiring what someone else has, the greed for more.

- c) Idolaters “eidolotatres”, a worshipper of false gods or anything put before God,
 - * Idolatry is the sin against God, the misrepresentation of God.
 - d) Reviler “loidoras” one causing dissension.
 - * Reviler is the sin of the tongue, abusing people.
 - e) Drunkard “methusos”, one given to alcohol or intoxication.
 - * Drunkard is the sin against your mind, yielding up the will to the
 - f) Extortioners “harpax”, a robber or thief, a swindler.
 - * Extortioner is the sin against the vulnerable, to deceive and merchandise them.
- 3) The command is not to so much as to eat with them, Why?
- a) The ongoing fellowship would be a sign of irresponsibility to the one living in sin as a Christian.
 - b) The fellowship would make me one in approval of their sin or sins in their life-style.
 - c) The cutting off from fellowship would be a demonstration of love to warn them of God’s disapproval by not repenting.

* Gal. 5:19-21; 1Cor. 6:9-10; 2Pet. 2:20-22

5:12-13 The apostle mildly reprovved in two ways.

- 1) He tells them that they have no right to judge the unbeliever but God will judge them.
 - a) Jesus condemned self-righteous and hypocritical, censorious judgment, not judgment of right and wrong. Matt. 7:1-5
 - b) We can not judge the motive of the heart, but we better judge the words, deed, actions and conduct.
- 2) They were to judge the ones inside the church and put them out of the church, such as the young man in incest. Deut. 17:7, 24:7