

## 1 Corinthians 5

*5:1 "It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife. 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this? 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, 5 hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord."*

"Previously in the letter, Paul dealt mainly with the "mental" problems of the Corinthian Christians: their wrong ideas about God's power and work and His servants. Now Paul starts to deal with their "moral" problems. But the two are connected; their moral problems come because they aren't thinking right about God and His world." (Guzik)

In verse 1, Paul takes on the next big problem in the church of Corinth, *sexual immorality*. This particular type of sin doesn't even exist among the Gentiles. "*A man sleeping with his father's wife*." It says "*his father's wife*", isn't that his mother? Evidently it is his stepmother. So what is wrong with that? (See Leviticus 18:8 - "*Do not have sexual relations with your father's wife; that would dishonor your father.*") The Bible says so.

"Originally, "*porneia*" just referred to going to prostitutes; but before New Testament times, the Jewish community used the word to refer to any kind of extramarital sex, including homosexuality. This is its sense in the New Testament." (Guzik)

Besides the obvious issue, it wasn't a one-time thing, it was an ongoing affair and the church members knew about it. If that isn't bad enough, they seemed to be proud of it. In verse 2, he doesn't mince words, he asks "Shouldn't you have mourned and kicked him out of the church?" Why is this an issue for the church? Didn't Jesus keep company with sinners? (Mark 2:17) "*On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."*"

Jesus kept company with sinners to get them to repent, the church was accepting what he was doing and did not try to get him to change. The GLTB fits into this same category, they say "I am not changing, accept me the way I am."

Paul says in verse 3 that he may not be present in body but is present in spirit and by the way, I have already voted to boot him out of the church. By the time we get to verses 4 and 5, Paul is not just saying, "I voted to boot him out" but he says at your next service, you boot him out and deliver him to Satan for the sinner that he is.

What happened to “judge not, lest you be judged”? (see Matthew 7:1-5) 7 *“Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.*

*3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.*

“Paul is not being disobedient in the slightest way. Jesus’ command in Matthew 7:1-5 forbids *hypocritical* judgment, and judging others by a standard that we ourselves do not want to be judged by. Paul is perfectly willing to apply the same standards to himself that he is applying to the Corinthian Christians.” (Guzik)

“Some judgment is permitted, and some is not. “While Christians are not to judge one another’s motives or ministries, we are certainly expected to be honest about each other’s conduct.” “ (Wiersbe)

Putting this man out of the church membership would do several things for the church:

It would get the focus of the church back on God.

Can you imagine the gossip that occurred in the church when he walked in? The focus of the congregation had to move from worshiping God to gossiping about him.

The church membership would recognize that there are consequences for sin.

The members might be saying, “If the church is okay with what he is doing, then I am in great shape.”

It would impact the way the church was viewed by the world.

“Why would I want to be part of that church? They have immoral people attending there.”

Paul would have been familiar with Jesus’ way of dealing with sin in the church from Matthew 18:15-17.

Go and point out their fault, just between the two of you.

But if they will not listen, take one or two others along.

If they still refuse to listen, tell it to the church.

If they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Do every step in love.

Turning him over to Satan means to deliver him into Satan's sphere of influence, sending him into the world. The church members are not to interact with him. Paul skips the first steps because in Paul’s understanding, the man is not repentant. Paul used this same terminology in 1 Timothy 1:20.

*“6 Your boasting is not good. Don’t you know that a little yeast leavens the whole batch of dough? 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.”*

In verse 6, Paul rebukes them for boasting about this man’s bad behavior. The sin was bad but the way they accepted it was even worse. Yeast is used throughout the Bible to represent sin or evil. It is used 22 times in the Old Testament and 17 times in the New Testament. Read Mark 8:15, *“Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.”*

In the chapter of 1 Corinthians, who is Paul calling the yeast or sinner? The man living with his stepmom. What do Paul say for them to do when he says *“Clean out the old leaven so that you may be a new lump”*? Get the sin out of your church.

*“We can rightly say Paul is more concerned about the sin of the entire church (especially the leadership), than the sin of the individual man. Both are important, but the sin of the church is worse.”* (Guzik)

What does Paul mean when he says, *“For Christ our Passover also has been sacrificed”*? Jesus is our Passover Lamb, His blood was shed that the judgment of God might pass over us. So, we are to live in the purity that Passover speaks of. As believers in Jesus as the Christ we are purified by His work on the cross. So verse 8, says if He purified us then we are *“unleavened bread of sincerity and truth”*, sinless. 1 John 1:9 tells us to confess our sin to God and He will cleanse us from all unrighteousness. So even though we sin we can be *“unleavened”* again. Along with the confessing of the sin we are to not to keep doing the same sin over and over.

Having the unrepentant man in their midst means that they have accepted the sin as part of their church. Paul says, *“Get rid of that sin!”*

*“9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.”*

In these verses, Paul is trying to clear up that there is a difference between living in the world and bringing the world into your church. In the world you will see all sorts of vile people.

1 Peter 2:11-12 says, *“11 Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. 12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.”* This is how Paul wants the members of the Corinthian church to live. They are to live among the nonbelievers of Corinth but don’t let the world get you to behave like the world. In verse 11, Paul tells us and them that if a person says that he or she is a believer and shows themselves to be immoral then *“Do not even eat with such people.”*

*“12 What business is it of mine to judge those outside the church? Are you not to judge those inside? 13 God will judge those outside. “Expel the wicked person from among you.””*

Paul says here that he can’t control the behavior of the world but God will judge all people. Numerous verses in Deuteronomy (13:5; 17:7; 19:19; 21:21; 22:21,24; 24:7) tell how the Jews were to deal with all sorts of men and women that behaved immorally. They all end with the warning, *“You must purge the evil from among you.”* This is what Paul is telling the Corinthian church to do.

“The Corinthian Christians were failing to judge where they should have made judgment. They should not have “winked” at the notorious sinner among them, and they should not have considered themselves “loving” for doing so. We must remember both reasons why it was important to deal with this sinning man among the Corinthian Christians: not only for the sake of purity in the church, but also for the sake of the man’s own salvation.” (Guzik)