

I Corinthians

Chapter 5

Let's close with prayer,

Our heavenly Father,

Again we thank you for this time and opportunity to spend in your word. We thank you for your provision. We ask that you would minister your word to our hearts and minds and we pray this in Jesus' name, Amen!

C.O.

I Corinthians 5 The Mandate of the Gospel

The mandate of the gospel is the church is to discipline, not just for the sake of discipline, but for the protection of the body of Christ.

In Verses 1 through 8, he deals with the pollution in the church.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

He says, it is reported commonly that there is fornication among you. This is sexual immorality. And such fornication as is not even so much as named among the Gentiles. He said even the non-believers don't talk about such things as what's going on in the church, that one should have his father's wife.

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By the language of it, he's not talking about his mother. It is talking about his step-mother. So here's a man that is having sexual relationships with his step-mother.

And as we progress through this, this is nothing new. This was commonly spoken. All the people in all the cities know about this. And the church in Corinth tried to do something about it but didn't want to "rock the boat." And so they just said that if you don't want to repent, that's okay, we'll just pray for you!

But Paul says in the evaluation in Verse 2:

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

And you are puffed up, and you have not rather mourned.

They are bragging about their spirituality but they won't talk about the sin that's in their fellowship! That he that has done this deed might be taken away from among you.

So he gives instruction, some pretty stern discipline:

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

M.V.

I Corinthians 5:5

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

To deliver such a one unto Satan, notice this: for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

In Galatians Chapter 6, Paul says that if someone is overtaken by a sin, he says you who are spiritual, restore such a one. No matter what discipline is involved, it always must be to reach the goal of restoration.

Not only did the Christians in Corinth remove this man because Paul said they had to discipline him. He wouldn't repent so they removed him from the fellowship.

Well, later he repented but they wouldn't let him back in. They went from one extreme to the other. They let him stay there, but after they excommunicated him for a short time, they wouldn't let him back in after he repented.

You see, the whole point is to deliver such a one over to Satan. If they want their sin, and they don't want to repent, and they still want to fellowship in the church, give them over to Satan.

Separate them from fellowship so that their flesh will be destroyed. But the goal is so that their spirit will be saved in the day of the Lord. So it's not punishment.

We know in Matthew Chapter 18 that Jesus gave the foundation that is someone offends you, you go to him and if he won't listen to you, you bring two elders with you to establish the situation.

And if indeed it is his fault and he has offended you and the two elders agree that he has and he needs to repent, and he refuses to repent, then you bring him before the church.

And if he still refuses to repent, then you remove him from the fellowship. You treat him like a tax collector and a sinner. That's not punishment. That's discipline!

What we want is repentance. And if someone names the name of Christ and they are involved in sin and they refuse to repent, the church must step in, not only for that person who's involved in the sin, but notice what it says about the contamination in Verse 6:

M.V.

I Corinthians 5:6

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

The leaven being yeast. You put in a little yeast and it will expand.

So he says you need to do it for him so that his spirit will be saved in the day of the Lord, and you need to do it for the rest of the fellowship because it will affect the whole group.

M.V.

I Corinthians 5:7

Conclusion:

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Purge out therefore the old leaven, that you may be a new lump, as you have already been unleavened. For even Christ our passover is sacrificed for us:

He's using some Jewish terminology.

There are two feasts that the Jews celebrate right together. Passover is one day. The very next day after Passover, for seven days, it's called the Feast of Unleavened Bread.

So after they eat the Passover lamb, then they go throughout their homes and they take all the leaven out of their homes because leaven represents sin. So for seven days, they keep leaven out of their homes.

And of course the application for believers is that Christ is our Passover Lamb. Through Him we are saved. But then we enter into fellowship with Him. But our fellowship must be without leaven, corruption in our fellowship with Christ.

So he's telling them you've already become unleavened when you received Christ. Christ is our Passover that has been sacrificed for us.

So he's taking that analogy and producing mind pictures for them so that they will understand what he's trying to tell them to do.

In his summation, he says:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

The word sincerity is a word that means to hold up to the sun or to inspect it with the sun.

It's a scary thing in some places where you take a glass and fill it up with tap water and then hold it up to the sun, what are you going to see? You'll see all kinds of things in the water!

Well the word sincerity in the New Testament means to be the person that people can hold you up to the light, nothing hidden, what you see is what you get. That's sincerity and truth!

The participation in the church:**9 I wrote unto you in an epistle not to company with fornicators:****He says in Verse 9 about separation. He says I wrote unto you in an epistle.****I told you in the introduction that there is at least one lost letter of Paul's, possibly two. He's making reference to another letter that he wrote prior to this one that we don't have.****And he told them in that letter not to keep company, which means socially mix, do not socially mix with fornicators, that is sexually immoral people:****10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.****They took it to the extreme. Do not socially mix with these people. So basically, they said we can't even go out into society then. Everybody that's not a believer is one of these!****So he says if you take it literally what I said, the way you took it, you would have to go out of this world. You would have to leave the world to obey the instructions I just gave you.**

M.V.

1 Corinthians 5:11**11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.****But now I have written to you, in his explanation, not to keep company against socially mixed, if any man that is called a brother be a fornicator, a covetous person, or an idolater, or a railer, and that's an insulter, or a drunkard, or an extortioner; with such a one no not even to eat with them.****Eating together was considered one of the most intimate things you can do in fellowship. And if a brother was in un-repentant sin, the believers were not to socially mix with him, and don't even eat with him because by eating with him, you are condoning his actions.****So he told them to be separate but they thought that if we're separate then we have to catch the next "shuttle launch" and get out of here because everybody is that!**

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12 For what have I to do to judge them also that are without? do not ye judge them that are within?**As far as evaluation goes, he says for what have I to do to judge them also that are outside? Do not you judge them that are within?**

K.V.

**1 Corinthians 5:13
Deuteronomy 17:7; 19:19****13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.****This is important. This is the evaluation. God judges those who are outside of the church. We are to judge those who are inside.****And he says therefore put away from among yourselves that wicked person, detailing a person who has not yet repented.****Let's close with prayer,****Our heavenly Father,****We are so grateful for your word. Your word is powerful and alive and it is through your word that we are able to know you. We wish to know you more and we confess our complete dependency upon your Spirit to minister truth to us. Apart from you we cannot do one thing. Help us to grow and teach us what it means to follow you. We pray in Jesus' name, Amen!**