

# **1 Corinthians 5:1-8**

## **Gross Immorality**

**Arrogance caused toleration and division**

**Paul decided to deliver this man to Satan for destruction of his flesh so his spirit may be saved**

**A little leaven (sin) leavens to whole lump Leaven**

**From the Lord's perspective they were unleavened**

**They were to clean out the old leaven in their lives**

**Because their Passover lamb Christ had been sacrificed**

**They, like us, were now redeemed people**

**As redeemed we are to continually celebrate our new life with sincerity and truth**

## ***1 Corinthians 5:9-13 (NASB)***

*<sup>9</sup> I wrote you in my letter not to associate with immoral people;*

*<sup>10</sup> I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.*

*<sup>11</sup> But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.*

*<sup>12</sup> For what have I to do with judging outsiders? Do you not judge those who are within the church?*

*<sup>13</sup> But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.*

**5:9** *I wrote you in my letter not to associate with immoral people*

1. Some say Paul had written a previous letter to Corinth. (5:1)
2. In it he urged the Corinthians to avoid associating with fornicators.
3. Chloe had written Paul about **dissension** in Corinth. **1 Cor. 1:11**
4. 1 Corinthians was his response.
6. There seems to have also been another letter from Paul to the church referred to in 5:9.
6. Out of all this writing the Holy Spirit selected two to be included in the canon of Scripture, I and II Corinthians.

*<sup>9</sup> I wrote you in my letter not to associate with immoral people*

The word translated *associate* is a triple compound word made up of the following: *sun-ana-mignusthai*,

The same Greek word, *pornois*, **Fornicators**, **immoral** occurs here as in verse 5: 1.

In view of this instruction the Corinthians' toleration of the incestuous brother in the church was especially serious.

***<sup>10</sup> I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.***

Paul did not mean a believer should completely dissociate from the fornicators of the world.

**Why?**

Separation from immoral people in the world is different than separation from believers or professed Christians.

We have to live in the real world.

Matthew 5:14-16

*<sup>10</sup> I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.*

## **What is a good prescription for living with the world?**

### **1 Thessalonians 4:11-12 (NLT2)**

<sup>11</sup> Make it your goal to live a quiet life, minding your own business and working with your hands, just as we instructed you before.

<sup>12</sup> Then people who are not Christians will respect the way you live, and you will not need to depend on others.

- To maintain separation from all these types of people would require moving **off the planet Earth.**

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*<sup>11</sup> But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.*

- Paul clarified that he had meant that the Corinthian Christians should not associate with such a person if he or she professed to be a believer.
- Only God and that person knew for sure whether he or she was a genuine Christian or not.
- Paul assumes that he is a believer.

To exclude a Christian from this circle of fellowship would have made a much stronger statement to him than it normally does today in American church life.

<sup>11</sup> *But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.*

- The professing believer is described by a set of **six nouns**.
- They do not merely describe an activity, but a fixed disposition. God does not judge by incidents but by totality of one's character. McCalley

**1. Fornicators**

**2. Greedy**

**3. Idolaters**

**4. Revilers**

**5. Drunkards**

**6. Swindlers**



*<sup>12</sup> For what have I to do with **judging** outsiders? Do you not judge those who are within the church?*

- He has no mandate to discipline the world outside of the church.
- He did, of course, evaluate the condition of unbelievers (e.g., Rom. 1; et al.), but that is not what is in view here.
- His ministry and the ministry of other Christians in judging and disciplining sin took place only within church life.

**Judging** means more than criticizing. It involves disciplining, too, as the context shows.

*<sup>13</sup> But those who are outside, God judges.(as scripture says)*

***REMOVE THE WICKED MAN FROM AMONG  
YOURSELVES.***

- Judging and disciplining unbelievers is the Lord's work.
- The point here is that the Corinthians and all Christians should exercise discipline in church life to an extent beyond what is our responsibility in civil life.
- Paul did not explain the objective in view in church discipline in this passage.

**Elsewhere we learn that it is always the restoration of the offender to fellowship with God and His people.**

*<sup>13</sup> But those who are outside, God judges. (as Scripture says)*  
***REMOVE THE WICKED MAN FROM AMONG YOURSELVES.***

verse of **This final verse of Chapter 5 performs two tasks.**

**First**, although neither Paul nor the church is to judge those without, they do not escape judgment.

**Second**, it is the duty of the church to put the wicked man out of its midst.

Our major concern should always be the purity of the church, not the purity of society (5:12-13).

***We should be aware that the attitudes of the world are easily absorbed into the thinking of the church (5:1).*** This is true, even when we are not conscious of the fact. Our only protection is day-by-day intake of the word of God.

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