

1 Corinthians 5:1-13

Exercising Loving Discipline

Intro: Remember the last time you were shocked by something?

A) Good news – surprise party.....

B) Death of someone young- too soon? – A Travesty?

C) When is the last time you were shocked by sin?

D) Problem in Corinth – rather than being shocked and grieved by a specific sin in their midst –

1) they were tolerating it

E) In chapter 1, we saw that the Corinthian believers were divided when they should have been united.

1) Here in chapter 5, we'll see them united when they should have been divided.

It is actually reported that there is sexual immorality among you, and such sexual immorality as **is not even named among the Gentiles**—that a man has his father's wife!

A) The original language of this passage conveys the idea that the news shocked and horrified Paul.

B) He was appalled to hear that the church tolerated sexual immorality **a man has his father's wife.**

C) In the context of sexual immorality, the verb “has” did not refer to one time deal – **but CONTINUAL**

Paul described the woman not as the man's “mother,” but as his father's wife.

A) This terminology probably identifies her as the man's stepmother rather than his biological mother.

B) Paul did not indicate whether the man's father still lived,

1) but if the father was alive the immorality was all the more severe.-

2) This is soap opera stuff

such sexual immorality as is not even named among the Gentiles—

A) Unbelievers don't even do that This is bad.

B) When the non-Christians are going, “Nasty!” that's nasty, right? That's nasty!

Reminder- Corinth was a very immoral place

A) Corinth had a history and reputation of being a very sexually active, perverted town.

B) There was massive gender confusion, massive sexual perversion.

1) The ancient city existed with a temple that included 1,000 prostitutes that was part of a occultic worship.

C) It was so bad that to be a sexual pervert, they would call you a Corinthian,

1) and if you were a prostitute, they would call you a Corinthian girl.

Corinth was just notorious for being a very liberal town.

A) A port city; lots of people coming and going, lots of sexual activity and promiscuity.

B) As bad as Corinth was- this sin went even beyond their lack of Morals

C) Under Roman law this person was liable to banishment from this prestigious Roman colony

1) for such conduct if he were brought to court.

D) One Pastor Called this Christians gone Wild

Note this: Paul isn't just horrified by the sin – he is grieved by the Corinthian churches response to it

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

A) Rather than being grieved, the Corinthian believers were proud of their open-mindedness,

B) Proud of their tolerance, “political correctness”

1) in allowing the offending brother to remain in their midst.

C) Instead of proudly accepting the man, the church should have been filled with grief.

D) Paul wanted his readers to experience great sorrow over their fellow believer's sin

1) because that immorality was destructive both to the sinner and to the church.

So the question that this passage presents us with is this

A) How should a habitual life of unrepentant sin and rebellion be dealt with in the Church?

B) Outline: Blatant sin must be dealt with:

#1 For the offenders sake,

#2 For the sake of the churches health

#3 for the sake of understanding the churches role in the world

#1 For the offenders sake:

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

Paul's instruction to the Corinthians was that they were to deliver this man into the hand of Satan

A) Not for damnation, but for restoration, in order that his flesh would be destroyed and his spirit saved.

B) The heart in church discipline is always to be for protection and restoration.

C) Some people just have to be dealt with out of protection for the flock as a whole.

1) Wolves – false doctrine – the guy claiming to be Jesus

D) The heart in church discipline is also for restoration.

- Hopeful restoration of the sinning Christian back into fellowship with Jesus and with the church

That is the focus of Paul's instruction here:

A) Yes drastic – but it was actually for the sake of the individual

B) Deliver him to Satan – he wants to live like the world – let him –

1) Like the Father of the prodigal son – He let him go – didn't try to talk him out of it

C) Remember what happened to that guy? – In the pig pen – He came to his senses

That is the idea here: Don't tolerate the sin – kick him out of the church/ he can't do that here.

A) Turn him over to Satan and the world for the destruction of the flesh – that is what sin does – it destroys the flesh – the body

B) Takes it's toll on people – ages them – depletes the life out of them – they are spent

1) They looked Worked – ripped off – ripped apart

C) Let the world take its toll on him in hopes that he would eventually you come to repentance.

In doing so we are hoping he would eventually say,

A) I miss the church. I miss my friends. I miss the loving community. I miss the support.

B) Like the prodigal son – he would say I've sinned.

I've done a grievous thing. –

C) And I want to return into good friendships with the people in the church,

1) so I need to repent and come back.”

D) This action is the last resort – after they have been confronted – no repentance

1) But the point of it is not to destroy someone, but the hope is to destroy their desire for sin,

E) so that they may come back humbly, ready to walk with God.

We know from Paul's letter to in 2 Corinthians this worked –

A) the guy came to his senses and repented and wanted to come back –

B) this time the church was having a hard time accepting him back. –

1) That is a whole another issue – not dealing with today

C) It is also worth noting that the woman isn't addressed at all in this –

1) Gives us the indication that she was not a believer

Now there are those in the church today who would argue – that doesn't seem very Loving PR

A) I thought we were supposed to be loving – accepting

B) I thought there was freedom in Jesus – Doesn't God want me to be happy?

**C) This isn't freedom at all – it is nothing but slavery to lust, which leads to more sin,
1) which leads ultimately to death. It's a lie.**

Here is the problem – when we are in the name of love being tolerant of people in their sin

A) We are only enabling them to stay in a situation that is destructive to their relationship with Jesus

B) It is destructive to them physically and emotionally and spiritually

**1) Not helping them we are hurting them.
There's no freedom apart from Christ.**

C) So when someone says "If you loved me, you would accept me."

D) You need to answer – Because I love you I am compelling you to change

1) I am compelling you to walk in holiness and walk in right relationship with God who loves you

2) And who sent his son to die for you to deliver you from the power of sin.

E) Confronting is the most loving thing that we can do

Think of it this way

A) If a tumor is growing in my body, no competent doctor would say, "I'm not going to operate on you because I don't want to be too harsh with you."

B) No if he is a competent doctor who really cares about me – he is going to say "Rob - we need operate"

C) We need to get that thing out of you or it is going to kill you.

That is exactly what we are to say to professing Christians who are living in Sin.

A) If I really care about someone, I'll say, "I'm not going to fellowship with you—"

B) not because I'm mad at you- or don't love you.

C) On the contrary, I care about you so much

1) that I cannot allow you to go on as though there's nothing amiss in your life

D) because sooner or later the tumor of sin within you will take a terrible toll on you."

E) So #1 For the offender's sake – He would come to his senses and his soul would be saved.

#2 For the sake of the Church's health

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

A) Leaven was the yeast in the dough that would cause the dough to rise.

B) A LITTLE BIT of Leaven affects the whole loaf.

C) Leaven in scripture is a picture of sin.

1) We often think that a little bit of sin or compromise is not a big deal –

D) but in reality like a little bit of leaven affects the whole loaf – a little bit of sin and compromise affects the whole life

1) Or in this case the whole church.

How does one person's sin left unchecked affect others in the church – External – and internal

A) External – and internal affect

External – others feel they have a license to sin

B) A guy is committing adultery – the church isn't addressing it –

1) Another guy says – you my wife isn't meeting my needs – I am going to find someone else too

C) Or a guy is doing drugs – abusing alcohol everyone knows it – no does anything

1) Lead others down that path too.

D) That is how undealt with blatant sin affects the body externally

But the example of yeast is how sin internally affects us – at first not seen – eventually evident

A) The bread rises

**B) In the life of the Christian – it weakens him
It weakens the church of its power**

1) It weakens the church of its *anointing*

**C) If sin is tolerated, sin does not remain static.
It's like a cancer in a body.**

1) It spreads and grows until it kills, and that's what it does

**D) So for each of us, we must acknowledge that we
have the potential to destroy our church**

1) if we continue in sin,

**E) And Overlooking flagrant sin is not gracious,
but dangerous!**

1) Like a Nail in tire/ rattlesnake in backyard

**7 Therefore purge out the old leaven, that you may
be a new lump, since you truly are unleavened.**

**A) Theme in this book in the NT be who you are
in Jesus – he made you righteous and holy – don't
be who you were in your flesh**

B) Example of Passover

For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

**When the people of Israel were preparing for
their deliverance from Egypt we read in Exodus
12 – that they were to remove all the leaven from
their houses**

**A) It was a sign of their being consecrated to the
Lord.**

**B) For seven whole days they were to eat
unleavened bread.**

**C) Paul says that just as the Israelites were
concerned to remove all leaven from their midst,**

1) so the church should have a concern to remove such notorious, unrepentant sinners from their midst.

Christ, our Passover:

**A) Paul's connection between the purity of
Passover and the Christian life is not a strange
stretch.**

**B) Jesus is in fact our Passover Lamb, whose blood
was shed that the judgment of God might pass
over us.**

**C) So, we are to live in the purity that Passover
speaks of.**

Q "Our Christian lives are to be marked by the same things which characterized Passover: salvation, liberation, joy, plenty, and purity from sin." Guzik

**So Paul is concerned for their well-being – their
holiness and being sanctified as a church**

**A) Discipline is necessary for the sake of the
individual**

**B) Discipline is important for the sake of the
churches health**

**C) #3 Discipline is important in understanding the
role of the church in the world.**

⁹ I wrote to you in my epistle not to keep company with sexually immoral people. ¹⁰ Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

**Paul clarified one aspect of his instruction that
may have been easily misunderstood.**

A) He referred to a previous letter

**B) in which he had written that believers were not
to associate with sexually immoral people.**

**C) It seems that some took that to mean
unbelievers**

**D) Paul says it is Obvious that is not what I was
saying – since then you would need to go out of the
world.**

We are called to be salt and light –

**A) We are called to minister the love of Jesus with
the World – with people who don't know Jesus**

**B) We need to be patient and loving with
unbelievers who are caught up in sin**

1) They don't know better – they are deceived and blinded by the enemy

C)Heart of Jesus - **Father forgive them – they don't know what they are doing –**

Jesus loved sinners – friend of sinners – and yet he never compromised

A)He was called a glutton and a wine bibber – not by the sinners –

B)they knew what he was like among them- he was uncompromising -

C)He was called that by the religious crowd

1)Who themselves never went into those settings

D)They never saw Jesus interact with the unbelievers because they avoided those settings

1)they sought to isolate themselves from sinners
Thought they were better than them

E)Jesus said – I am a doctor – I have the cure and I am going to where the sick people are.

F)So Paul says – don't cut off the unbeliever – you are here to reach them and to win them

¹¹ But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

A)Keep company with = (lit.) to mix together, mix up with.

B)It means, “Associate intimately with” –

1)The present tense **keep company** points to a regular association.

C)Named a brother – claim Christianity.

D)Now this doesn't mean that you shouldn't reach out to someone or meet them at starbucks

1)to see how they are doing –

E)The idea here is keeping them in their inner circle

NOTE: Paul expands this beyond sexual sin – who is sexually immoral, or covetous, or an idolater, or a reviler, (abusive) or a drunkard, or an extortioner (taking advantage of others)

That person needs to be confronted and if they are unwilling to repent – cast out

A)In hopes that they will come to their senses – repent

B)Final thought

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

13 But those who are outside God judges. Therefore “put away from yourselves the evil person.”

Paul concluded that he and the Corinthians had no right to judge those outside the church.

A)Such people make no pretense of being Christians, and God alone will judge those.

B)We don't know their heart. We don't know their life. We don't know their mind.

C)Jesus says, “All judgment has been entrusted to me.”

D)if you are a non-Christian, you will live your life, you will stand before Jesus Christ at the end of time,

1)and you will be judged. That's the way it's gonna go.

In the meantime, I don't pass judgment on you.

A)I will tell you what the bible says – I will tell you about Jesus

B) I will be honest with you and tell you what the Bible says is sinful and not sinful

C)But I am not going to judge you.

But Do you not judge those who are inside? Rhetorical question – answer is YES

A)The context is blatant unrepentive sin – we have to judge that – can't overlook it

B)Interesting often we as believers do the opposite

C)We judge the non-believer harshly – heathen dog

D)We give grace to the Christian – because we are trying to be loving –

1)SHOULD BE THE OPPOSITE

E)That is why the world looks on us hypocritically

The world sees believers living in sin – doing evil things – defrauding others

A)The church just smiles and doesn't do anything

B)The world needs to see us loving deal with people in the body of Christ

1)Even when love means discipline

C)It is interesting how teenagers who are given tons of freedom by parents

1)See that as my parents really don't care about me – they let me do whatever I want

D)Then they see a friend of theirs being lovingly disciplined by their parents and they long for that

1)Envious of that

E)They will say – at least your parents care about what you are doing –

1)My parents don't care at all.

So We need to lovingly discipline those in the church

And patiently love those outside the church

A)Just to be clear – Kicking someone out of the church is a last resort

B)After we have prayed for them and confronted them.

C)Brought them before the leadership.

D)The goal is always Restoration – come to senses

E)But it sometimes has to be done – for the health of the body.

1)NOT FUN – BUT NECESSARY – LIKE SURGERY

We don't judge unbelievers, we are seeking to win them to Jesus

➤ **Jesus will judge them if they don't turn their hearts to Him**