

1Corinthians – Week 20

I. Review: 1Cor. 4:18-21

- A. Paul wanted the Corinthians to think about their power coming from transformed lives as they conform to Christ instead of just talk.
- B. Walking in the manner of Jesus and not just talking about it is what God's kingdom is all about.

II. Review: 1Cor 5:1-3 – From the WHY to the WHAT

- A. Paul shows us that much of the Mosaic Law is still applicable to today and we must obey it. It shows God's holiness and we are called to be holy (1 Peter 1:16).
- B. It is interesting to note that only one verse deals with the person guilty of sexual immorality and twelve verses deal with the culpability of the congregation for not dealing with the matter!
- C. This is yet another piece of evidence that suggested the Corinthian Christians were relying on their own wisdom (spiritually immature) and therefore offending God in their delay of carrying out His judgment.

III. Continuation

A. 1Corinthians 5:4 (ESV) *When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus...*

- i. To be able to judge something from a spiritual standpoint you don't need any further advice, data gathering or clarification.
 - 1. God's judgments are written for us to follow. God's judgments ought not to be subject to our deliberation or consensus.
 - 2. This is often the red-tape that stifles faith and church growth. Churches are not bureaucracies and ought not to be ruled by committees that judge whether or not or how much we are going to apply God's word.
 - 3. The servant-leaders of the church are there to make sure we apply God's judgments in the wisdom and love of Christ.
- ii. Whatever the servant leaders of the church agree to do has to be done in the name of Jesus (that is by His authority through His word) - and done with His power.
 - 1. The power doesn't come from another body of power other than God's word itself (1 Co 1:18; Rom 1:16) and the Spirit given to us (1 Co 2:4-5; Eph 3:16).
 - 2. Man-made power, like the power of a committee or some sort of body of authority was perhaps what the Corinthians, being immature, were seeking. This is not the power that a mature Christian knows or desires.
 - 3. This is why the church of Jesus does not need a council or a holy see or an archdiocese.
 - a. These are man-made power structures.
 - b. These work by means of threats or a forcing hand - lording over people like the unbelievers do to their own (Mat 20:25).
- iii. The judgments we carry out will have power when our lives are conformed to Christ and our motives are known to be out of love for God's people and out of fear and honor of the Lord's wishes. Such judgments are agreed to and confirmed to be good by the servant leaders of the church.

B. 1Corinthians 5:5 (ESV) *...you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.*

- i. This man needed to be disfellowshipped. When we disfellowship we are carrying out the judgment God has already made - out of the church, into the world - into the devil's domain. That is how someone is delivered unto Satan.

- ii. In essence, the church was being told to physically symbolize what had already spiritually happened – the man was already out of fellowship with God but had not come to grips with this fact since he was still being accepted in the assembly. See also 1 Timothy 1:20.
 - iii. We were delivered from Satan's domain of darkness when we were called into the kingdom of light (Col 1:13; 1 Pe 2:9). Now this brother had to realize he was not worthy of being in God's holy fellowship. He was ungrateful for God's grace and dishonoring God amongst His own people.
 - 1. The purpose of this discipline is not to condemn the man, since he already stood condemned before he was saved, but to expedite the destruction of his flesh so that his spirit may be saved when Jesus comes back.
 - 2. This can play out in two ways:
 - a. Satan's discipline (through affliction and hardship) and being cut off from the church is done in hope that the person will see his sin and repent. By repenting he acknowledges the destruction of the body of sin in him, which ought to have happened in baptism (Rom 6:6 [KJV]), and persevere to work out his salvation (2 Peter 1:5-10) with fear and trembling (Phil 2:12).
 - b. It could also mean the literal (physical) destruction of his flesh by severe affliction similar to what Job went through and explained by Proverbs 29:1: "A man who remains stiff-necked after many rebukes will suddenly be destroyed--without remedy."
 - iv. One thing is for certain: we all have a hand in someone's condemnation on the Lord's Day if we have enabled their sin in some way and not confronted and exposed the sin for the person's sake and our own sake.
- C. 1Corinthians 5:6 (ESV) *Your boasting is not good. Do you not know that a little leaven leavens the whole lump?*
- i. Those who are left in the church undisciplined can affect the faith of others. We cannot tolerate or ignore the sins that God has clearly judged as lawlessness.
 - ii. Their boasting meant they were still approving of worldly things as opposed to being mournful about their lack of holiness.
 - 1. Tolerating a little leaven (sin, as used in Mark 8:15) was tantamount to allowing lawlessness. Whether a little or a lot the end result was going to be lawlessness.
 - 2. Desensitization or tolerance of sin leads to more and more ungodliness. Do not give the devil a foothold (Eph 4:27). Be careful of what you read or allow yourself to believe.
 - a. If an idea has been introduced into your head that you did not get from plain Scripture, you can allow your pure faith to be eroded (1 Tim 1:3-5; 2 Tim 2:22-23; Heb 10:22-24).
 - b. Sincere faith, pure heart and a good conscience are signs of holiness. These all come from being devoted to the building of our faith out of the pure word of God (1 Pe 2:2; 2 Tim 3:14-17).
 - iii. Paul uses the parallel of the Passover and its significance to the church in the next verse as the motivation.
- D. 1Corinthians 5:7 (ESV) *Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.*
- i. We have been made new (Eph 4:22-25). We are unleavened (without sin) thanks to the sacrifice of Jesus. Paul presents another *WHY* – another motivation for the practical advice he is giving the Corinthians.

1. He took our sin away by his perfect obedience and became the only real sacrifice for our sins (Heb 10:10), as Charlie so eloquently put it last Sunday.
 2. We therefore have been saved from the death due to us by our former practice of sin. The wages of sin is death – Rom 6:23
 3. Jesus is the reason for our purity, not us. The purity doesn't come from us. If anything, from us comes the possibility of lawlessness. This is what we must be vigilant of: ridding ourselves of the yeast of sin which is so sticky (it so easily entangles - Heb 12:1).
 4. This is our motivation for being holy: full of gratitude to God for saving us through Jesus and looking to live in the holy city where there is no sin (Rev 21:22-27).
- ii. So if we are really unleavened, then we not ought to tolerate any leaven, no matter how little it is. We need to be resistant and sensitized to any sins trying to come back into our lives. This requires walking in the light - transparency (1 John 1:7-10), as we read here: Eph 4:22-25 (ESV) *“(You were taught) to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, (23) and to be renewed in the spirit of your minds, (24) and to put on the new self, created after the likeness of God in true righteousness and holiness. (25) Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.”*
1. Getting rid of the old yeast and walk in holiness, in the light, is about being transparent with one another.
 2. Hiding sin or accepting sin in our lives belongs to our former way of life. We crucified that life with Jesus when we got baptized.
- iii. Jesus is our reason for living. If He is in us then it is not us who live, but Him who lives in us (Gal 2:20).
1. Therefore we consider ourselves dead to sin and crucified to the world (Rom 6:11; 8:10; Gal 6:14); meaning any desire in us that stands against what we know in Christ ought to be defeated (2 Co 10:5) and ought not to have any power over us (Rom 6:6, 14) since we are dead to those things that made us impure and incurred God's wrath (Rom 5:9).