

Pastor Jeremy M. Thomas
Fredericksburg Bible Church

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

A1208 – February 29, 2012 – 1 Corinthians 5:6-8
Clean Out The Old Leaven

As we move forward in 1 Cor 5 today let's be reminded of the city of Corinth and the kind of culture you would be confronted with if you were a Christian in Corinth. First of all, Corinth was strategically located at a crossroads of the ancient world; it was where East met West. Therefore it was a melting pot of cultures, a very diverse group of people lived and passed through Corinth; Italian met Asian, Asian met Spanish, Spanish met Jewish and so forth. So it was a place where all these people groups intermingled and you can imagine it was a religiously diverse and pluralistic society, a cosmopolitan city and a flurry of diverse ideas were discussed on the streets of Corinth. Second, it was the center of government in Achaia. So the great political ideas and key judicial decisions for all Achaia were made in Corinth and that means that what happens at Corinth filters down to the rest of Achaia just like what happens in Washington trickles down to us. So it's the central place of power and influence in this region. Third, it was a Wall Street of the ancient world because it's near the main highway that crosses the isthmus that connected to the Peloponnesian peninsula to the mainland. And the ships with merchandise, rather than sailing 200 miles around this peninsula would simply haul it across the isthmus in smaller boats. That made Corinth an economic center; there was a lot of commercial transaction. Fourth, Corinth had a large population which always adds to corruption, excess and vice; they had 300,000 citizens and 460,000 slaves for a population of about three quarters of a million people. Fifth, the Isthmian Games were held nearby in honor of the god Poseidon. Lots of people from all over the Roman Empire came every other year to attend these games. And they brought lots of money and unbridled corruption since they were a bunch of tourists out to have a good time. And finally sixth, the chief goddess of Corinth was Aphrodite, the Greek goddess of love and beauty. So the chief thing that occurred at her temple which towered ~2,000 feet above the city

was sex. There were 1000 religious prostitutes who dominated Corinthian society and therefore there came to be a saying in the ancient world, “to Corinthianize,” which meant to have sex with a religious prostitute. And if you were a religious prostitute you were called “a Corinthian Girl.” Corinth was the sex capital of the ancient world.

So Corinth was a very licentious city and you do know that every city has its particular sin pattern, its particular flavor of sin. At Athens it was intellectual sin, at Corinth it was sexual sin. And realize that our town has its particular flavor of sin and I probably don't need to tell any of you what it is. But the point is that every city has a particular sin pattern that tends to dominate the culture and whatever that sin is it is the chief thing that Christians in that culture have to stand against and it's the chief thing that Christians in that culture struggle with. Because these sin patterns of a community are very strong and alluring and we don't want to be caught up in our culture lest we become like our culture and lose our testimony to our culture.

Now when you read 1 Cor 5 and you find this man who was having a sexual relationship with his stepmother that licentious sex was a powerful pattern at Corinth; free sex was on every street corner. And if you look at 1 Cor 6:9 you see the various sin patterns at Corinth but what is the central one? “Do not be deceived;” Paul says, “neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.” Lots of things happening at Corinth but observe in verse 9 that four out of the five things listed are what kind of sins? Sexual sins, the only one in verse 9 that's not sexual is idolatry and it was connected to sex because that was what they were doing up at the temple of Aphrodite. So Sex, Sex, Sex with a capital S was the god in Corinth, it dominated and defined how you communed with deity. The other things in verse 10 are sins that accompany sexual sin; getting drunk, stealing, swindling, that kind of thing. And we also want to observe something in verse 11, “Such were some of you;” so a number of believers at Corinth had once been involved in the sin patterns of Corinth themselves and they had over and over fallen prey to sexual lusts. Now they were believers and they were to break with Corinthian culture. One of the things about the Christian life is that once you are saved you are a new

person and the implication is you should live a new lifestyle, things shouldn't remain the same, you shouldn't continue to live that old life anymore.

So if you were a homosexual you shouldn't be a homosexual anymore. That's what you were but that's not who you are now. If you were a fornicator you shouldn't be that any more, that's what you were, that's not who you are anymore, so stop doing it. If you were a drunk, you shouldn't be a drunk anymore, that's who you were, but that's not who you are; you are in Christ and you should live for Christ now. But most churches don't take a stand against any of these things anymore because they are Corinthian churches, they are permissive and we'll say, ecumenical; come one, come all, come as you are, we won't condemn you, we will love you because Jesus Christ is love and love doesn't judge. Now is that really true? I can personally hardly think of anything more pagan than that. That's pagan love and that's a pagan Christ. That is not the Christ of Christianity and it is not the love of Christianity.

The Christ of Christianity did judge. He said of the doctrine of the Pharisees that it was leaven, it was corrupt. He called them whitewashed tombs and He said they turned His Father's house into a den of thieves. Quite condemning. But someone today will say, "But what about the adulterous woman in John 8? Jesus said he who is without sin let him be the first to throw a stone at her." Yes He did. But what about the historical context? Apparently it was the scribes and Pharisees that had a tradition of committing adultery that same night, and the issue was they hadn't been caught but the woman had been caught. So by picking up stones to stone her they were applying a standard to her that they themselves had violated and that was hypocritical. The passage isn't against judging, the passage is against hypocritically judging! But people don't seem to be able to make these distinctions today because their minds are so dumbed down by the system. So the Christ of Christianity, yes, He forgives sin, but He is also the judge of those who refuse His terms of forgiveness which are His cross.

As for Christian love over and against pagan love, we have a real problem here. Love is defined by most Christians as accepting someone as they are. But that is not Christian love at all, that is pagan love. Pagan love says we have no boundaries; come one, come all, come as you are. Christian love "does not rejoice in unrighteousness, but rejoices in the truth;" 1 Cor 13:6.

Christian love “does not seek its own,” that also is a quote from 1 Cor 13 and it means love is not interested in self, it is interested in what is best for the other person, which is always what God says and not what man thinks. And if you truly love you will judge, and if you are truly like Christ you will judge because that’s what God says.

Only if you are like the Corinthians will you be so arrogant as not to judge, to be permissive, to let these things go as if they are harmless, as if they will not infect and destroy the church of Jesus Christ.

In closing these introductory words understand that whatever the sin pattern is in your town that will be the one that is most tempting and very hard to break with. That will be what the churches in your town have a hard time taking a stand against, because, it’s accepted and anyone who would condemn it is stirring the pot. So most people just turn a blind eye. Don’t pay attention to it. You know, we wouldn’t want to judge anyone, we’re tolerant. But the real issue is they don’t want to stick out like a sore thumb in town, they want to blend in with everyone else. See, we’re a nice do-good assembly, we get along and we accept you as you are, come on in everybody and we’ll embrace you.

Now how contrary is that to what Paul says in 1 Cor 5? It couldn’t be more contrary. Paul condemns the church of Corinth as being radically progressive, radically licentious and as far as Christianity is concerned, not Christian at all. And therefore, apparently it’s not just the man sleeping with his stepmother that’s sinful; the congregation not excommunicating this man is also sinful.

Last week we dealt with the man, this week we deal with the congregation that was permitting this to go on. And let me begin by repeating a very critical absolute in the word of God. *Not judging sin in the Church is itself sinful and leads to further corruption of the Church.* You cannot escape that absolute whether it’s in OT Israel or the NT Church, not judging sin is itself sinful and leads to further corruption.

Now here’s how Paul says it in verse 6, **Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?**
7 Clean out the old leaven so that you may be a new lump, just as you

are in fact unleavened. For Christ our Passover also has been sacrificed. 8Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Now the first question is what were they boasting about? What could they possibly have to boast about with this guy sleeping with his stepmother? It's very simple; it's the same thing that Churches boast about today. "We are an open church, we accept everybody, we don't discriminate, we openly accept gay clergy, come join our assembly." So it's the charge of being openly permissive. They're proud of this; they're flaunting their so-called freedom in Christ. But they have transformed the true meaning of freedom in Christ, which is freedom *from* sin, into licentiousness, freedom *to* sin. And that is a very large difference. You are not free in Christ *to* sin, you are free in Christ *from* sin.

And that kind of **boasting** in churches that is so prevalent today Paul says **is not good**. And if it's not good it must be what? Evil. Let's not play footsy with ethics, there is no neutrality. If it's not good it's evil, if it's not truth it's a lie, if it's not pure it's corrupt. And this kind of boasting in permissiveness, in being an open church, **is not good**.

Notice how he tries to convict them in verse 6, **Do you not know** and I want to go through the **Do you not know** statements because there are a whole series of these and they're designed to convict. **Do you not know** this and do you not know that presupposes that you should know this and you should know that. So they are designed to get a conviction. Now there are 11 of these Do you not knows in the NT, and every time it's the exact expression in the Greek *ouk oidate oti*. 11 in the entire NT, 9 are in 1 Cor. And here's the first one, **Do you not know that a little leaven leavens the whole lump of dough?** You should know this basic lesson from yeast, from the properties and function of yeast. Now come to 6:2, "Or do you not know that the saints will judge the world?" and 6:3, "Do you not know that we will judge angels? How much more matters of this life? And 6:9, "Or do you not know that the unrighteous will not inherit the kingdom of God?" And 6:15, "Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be!" Another one in verse 16, "Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO SHALL BECOME ONE FLESH." You know, you should know this stuff, this is basic

theology, Theology 101. 6:19, “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” We could go on to chapter 9 for a few more of these but you get the point. Do you not know is designed to convict them of some basic thing they should know.

Today we share a culture much like Corinth, very licentious, and there are a lot of Christians, usually younger, who say, “Well, I believe in Jesus Christ, He saved me and I’m going to heaven. So I can go live however I want too.” Now all I have to say to that is, “Do you not know that grace is not a license to sin?” You are arrogant and you ought not to think that you can live however you want without getting a swift kick in the rear from God. God disciplines those who are His legitimate children. Grace is not a license to sin. Grace is enablement to live the Christian life. It’s the freedom to live righteous. You’ve distorted grace. The definition of grace, the Greek word *charis*, actually there are seven definitions of grace depending on the context, but in the context we are speaking of it, as a Christian, one who is already saved, it is the enablement God gives by the Holy Spirit for the Christian to live the Christian life. You can’t do it on your own; you have to have God’s enablement to live the Christian life. And He gives that, He makes that abundantly available if we’ll tap into Him as a resource by faith in His word. That’s why Paul said, It is no longer I who live but Christ lives in Me, the life I live in the flesh I live by faith in the Son of God who loved Me and gave Himself for Me. You can’t live the Christian life, you have to trust the word of God and then as a by-product of that the Christian life is made manifest, but not by you, by the Holy Spirit who produces His fruit through you. But if you don’t learn how to do this and you’re just walking by the flesh and that doesn’t accomplish any thing of value. It produces Corinthian stuff.

So then let’s look at the first of the nine, **Do you not know’s** in Corinthians. Back in 5:6, **Do you not know that a little leaven leavens the whole lump of dough?** Here we have a symbol of leaven or yeast, more well-known in the ancient world than the modern world and in the modern world more well-known by women than by men, and among women more well-known by those who make their own bread over against those who eat store-bought bread. Now, fortunately I have a wife who makes bread and a sister-in-law and so I tapped in to these resources to work with this symbol called **leaven** or yeast because it’s actually somewhat complicated. The difficulty is why

something that does what we consider a good function in bread, making it more easily digestible, is considered evil? That's the enigma. We've all heard that leaven is a symbol of sin or evil but how, if God created everything very good and leaven does something good for the human digestive system, how then is it a symbol of evil. Actually, what I'm going to argue is that it is a symbol of corruption and you'll understand why as we get into it.

Here's the thing, the Bible often uses symbols and when you deal with symbols the first thing you want to do is identify the symbol and that's not a problem because the symbol is the leaven in a lump of dough. The second thing you want to identify is what the symbol refers to in the context, and here it refers to who or what? To the man committing sexual immorality in the congregation. And finally, the third thing you want to identify is the resemblance between the symbol and the referent. What do they have in common? What does leaven in a lump of dough have in common with a man committing sexual immorality in the congregation? One thing, both are corrupting influences.

So let's go back in history to try and understand how leaven became a symbol of corruption. Several authorities argue that leaven or yeast was first discovered as a leavening agent in ancient Egypt. Apparently the story goes something along the lines that water and flour were added together to make unleavened bread and for some reason or other the water and flour mixture didn't get cooked and after a few days they observed that the mixture started to bubble and swell. It turns out Egypt was a good place for this fermentation process to occur because of the warm temperatures. Then when the bread was baked they discovered that if you took a little of the dough before you cook it and put it away for the next batch then you can get it to rise more quickly. This way you can keep making bread from the same yeast cultures. And in San Francisco there's a place that's been making bread from the same cultures of leaven since the 1840's. So this is a well-known process that got started after the Flood in Egypt.

But why is it considered a corrupting influence if it makes the bread more digestible. The Jews recognize that unleavened bread is very difficult to digest and that children, the sick and the elderly sometimes can't digest unleavened bread. So adding leaven makes the bread easier to digest. Yet it is considered by God to be a corrupting influence. And how is it a corrupting

influence if it makes it easier for our digestive systems to digest? Well, here is my stab at why. When God created the universe everything was very good. And what was man's diet at creation? Plants and fruit trees. Men didn't eat animals and animals didn't eat animals, animals were also given every green plant for food, they didn't eat one another, they all ate plants. And plants aren't living so when you ate a plant you weren't killing it. Killing isn't good. Killing is bad. So you could eat green plants and this was good, no death, no suffering. Now bread is nothing more than grain all ground up and mixed in with water, unleavened bread at least. And since man was perfect and the grain was perfect then this was a perfect source of food. Yeast was there too but it was not corrupting, it served some perfect, positive function. But then something happened. The Fall of man and because of the Fall God cursed both man and nature, there were radical changes at the Fall to the original design features of man and animals. In other words, if at creation the human digestive system was perfectly designed for processing perfect plant material and there was no corruption in the plant material, it didn't break down in nature, then with the Fall a change occurs in humans, animals and plants, a physiological change took place such that now things are not optimal in their respective systems. The human digestive system now, for example, does not work optimally, it does not utilize the plant material as well as it had before. Plant life was manipulated too as certain plants began to grow thorns and thistles. All this to say that sin brought with it genetic manipulation that resulted in anatomical and physiological changes to all organisms on earth, including yeast which is a fungus. What I'm trying to argue is that originally it was not difficult for humans to process unleavened bread, it was just grain and water, pure plant material. Yeast wasn't involved in breaking it down to make it more digestible. But now after the Fall things have changed.

Now to get the bread leavened so it can be more digestible you have to add yeast. We said the Egyptians discovered this when they left their water and flour mixture out for a few days and it started to rise. What happened? Yeast entered the picture. See the air around you has yeast spores that were corrupted by the Fall and if you leave the water/flour mixture out these corrupting yeast cells will land in the mixture and start feeding on the flour. What the yeast does is break down the complex sugars into simpler sugars putting off the byproducts of alcohol, other enzymes that break down other sugars and proteins and Carbon Dioxide, the gas that causes the bread to rise. And as long as you add flour and water each day the yeast will continue

to break these things down and release the byproducts and cause the bread to rise. After 2-7 days, depending on the temperature, you are ready to cook your bread. And if you'll pinch some of the leavened bread off before you cook it and put it away, then you can use that as a leavening agent to add to your water and flour mixture next time you make bread so it jump starts the process. When the bread is cooked it's much easier for your digestive system to process.

So what is the problem? Why is leaven considered a symbol of corruption if it makes it easier for our system to process? Because it corrupts the components of the bread, it breaks them down and that's a part of the curse, it's not a part of the original order of things. So whatever it touches it works its way through it and corrupts it. So after the Fall leavened bread became a symbol of corruption due to the Fall but unleavened bread became a symbol of the purity of Creation.

Now in Exod 12 we have the night of the Exodus. After the ten plagues Pharaoh is going to let them go, better yet, he's going to force them out. And in preparation for that night the Lord instituted Passover. Verse 3, "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. ⁴Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; according to what each man should eat, you are to divide the lamb. ⁵Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats." Those are the characteristics of the lamb, very important as they carry symbolism too. Verse 6, "You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight." That's going to be the night of the Exodus, the fourteenth day. Verse 7, "Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. ⁸They shall eat the flesh that *same* night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs." There's the unleavened bread." Verse 11, "Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD'S Passover." In other words, there's a predictive note here that they're not going to have much time that night, they're going to be forced to leave Egypt.

Verse 12, “For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD. ¹³“The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy *you* when I strike the land of Egypt.” So we have the Passover instituted.

In verse 14 we have another feast instituted, the Feast of Unleavened Bread. “Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. ¹⁵Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.” So no corrupt bread was to be eaten or even found in the home for seven days. And the Jews, to make sure they didn’t have any leaven in the home would throw bread crumbs all over the house and then clean them all up in preparation for this celebration. Verse 17, “You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. ¹⁸In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.” So then you have Passover and Unleavened Bread, they both start on the same day, Passover is the first day of Unleavened Bread, but Unleavened Bread will go on for seven days. Passover is very short, just one day, Unleavened Bread is very long, seven days. All this is significant for our passage in 1 Cor 5. Paul is going to use all of this.

Passover is to memorialize the fact that God saved on the basis of the shed blood that they put on over their doors by faith. And the Unleavened Bread is to memorialize how rapidly we must then separate from our old life and live a new life of purity for the rest of our life. Those are the two key elements you want to take with you to 1 Cor 5. One, the Passover Lamb was slain and those who appropriated the promise to pass over by faith would be Passed over and their firstborn sons would be saved on that night. The Unleavened Bread was eaten to remind them that it was that night that they were separated from that old life of corruption in Egypt and were now to live a life of purity forever.

Now verse 19, “Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land. ²⁰“You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.’” You don’t do that because it’s corruption and they’re not to be corrupted, they’re to live a new life of purity. So Moses instructs them to do this, they do it. Come down to verse 29, “Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. ³⁰Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. ³¹Then he called for Moses and Aaron at night and said, “Rise up, get out from among my people,” he’s not just saying you can go now, he’s saying, get out, “both you and the sons of Israel; and go, worship the LORD, as you have said. ³²“Take both your flocks and your herds, as you have said, and go, and bless me also.” ³³The Egyptians urged the people, to send them out of the land in haste, for they said, “We will all be dead.” ³⁴So the people took their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.” Alright, in other words they didn’t put any of the starter dough, no leavened dough, it’s just a water/flour mix, a paste and they left and you’ll notice they covered up, they bound it up in their clothes so it wouldn’t get any yeast spores from Egypt in it. In other words, they’re walking out of Egypt without any of the corruption of Egypt. They’re walking out pure. And this is a picture of being set free from sin. Verse 35, 36 they plunder the Egyptians and go out. Come down to verse 39, “They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.” So they had this bread, it was unleavened, bound in their clothes and they were now out in the wilderness and they cooked it on rocks or over fires. But the point is it didn’t carry any of the corruption of Egypt. And this was to symbolize that they were now separated from that old life of sin and corruption and now they were to live a new life of purity. Bread is the perfect object to use to teach this lesson because what do you need each day physically? To live? You need your daily bread. And so this unleavened bread

was to remind them that they were to live a new pure life, separated from sin.

Now come all the way back to 1 Cor 5:6 and you'll see what the passage means. **Do you not know that a little leaven**, that's the word for micro by the way, a micro amount, that's all it takes, just a single yeast spore will do the trick. **a little leaven leavens the whole lump of dough?** Don't you know that? What's the micro leaven refer to? The man committing sexual immorality. What's the whole lump of dough? The congregation. So the whole congregation is going to be corrupted by this man if something isn't done.

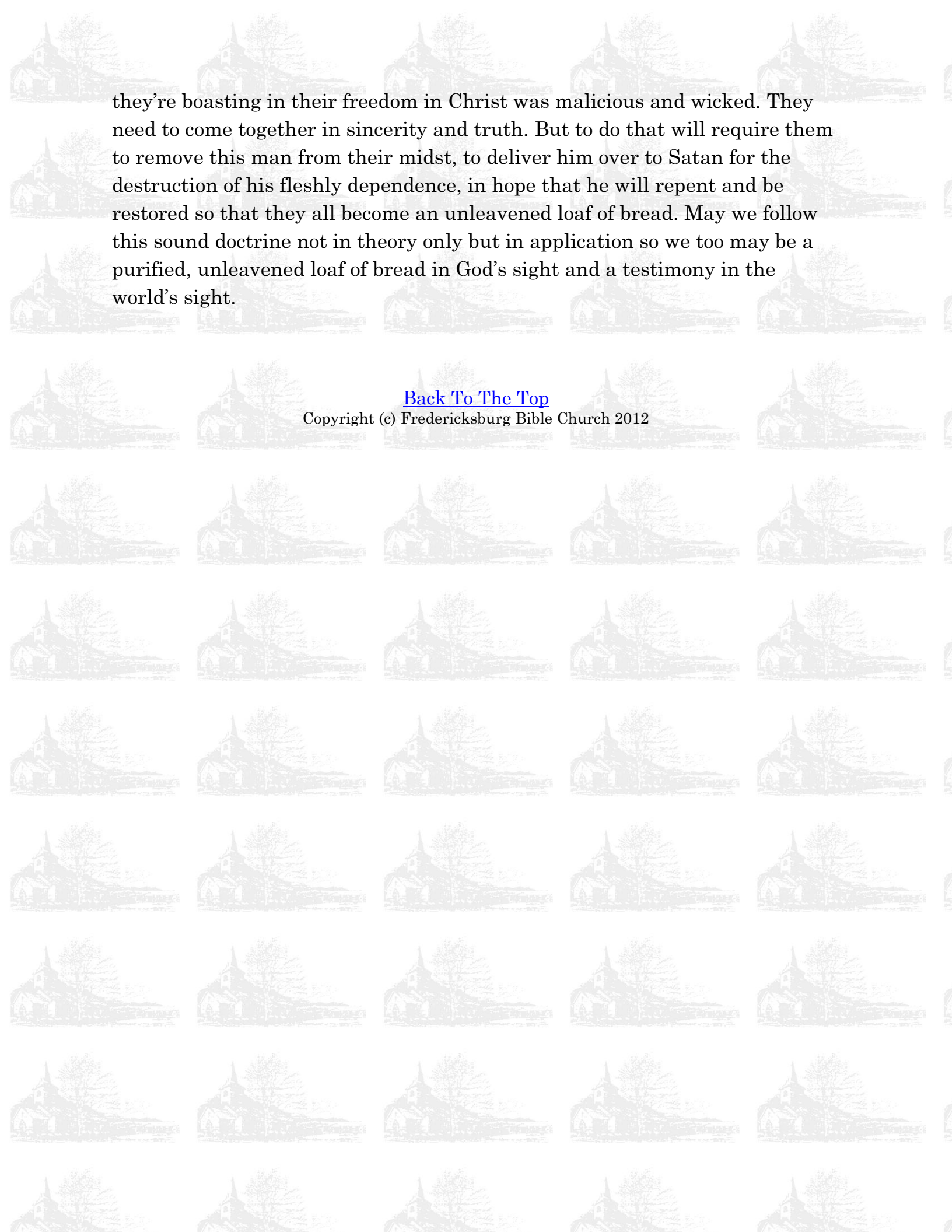
Verse 7 is the solution, an imperative command; **Clean out the old leaven so that you may be a new lump.** Take care of this guy; you're going to have to boot him out of the assembly. He can't be a part of the assembly without corrupting the whole assembly. So we have the problem of overlooking sin in a local congregation, you just can't do it without corrupting the entire congregation. Sin, like yeast, corrupts. Because if you don't do anything about sin in the congregation then you're endorsing sin and if you're endorsing sin then everyone else says, well, we can do it too and the thing grows.

So there is no doubt this is talking about excommunication from the church, a break of fellowship with the guy. So the solution is to **Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened.** Now he reminds them of their position, that they are, as a Church, positionally pure, they have no blemish of sin, positionally speaking the Church is sinless. Why? Because of the rest of the verse. **For Christ our Passover also has been sacrificed.** And it should be translated Passover Lamb. Remember the lamb at Passover had to be unblemished, no scars, no broken legs, it had to be perfect, it had to be male, couldn't be a female and it had to be a year old which is when a lamb was considered full grown, it had come into the full vigor of life. Now what did that lamb look forward to? To Christ, our Passover Lamb. He was unblemished, He had no sin, He was male, not female, and He was full grown when He was sacrificed. All the parallels are there, and that's how they became unleavened. When you believe in Christ as your Passover Lamb you are spotless, justified, positionally freed from the penalty of sin forever, washed white as snow. That happens all instantaneously at the moment of faith in Christ. Just like

Passover was just one day a long, drawn out event, so salvation is not a drawn out process, it's an instantaneous thing, you are saved completely on one day, you are Passed Over and there is now no condemnation for those in Christ Jesus. But on that day you entered into a long drawn out process of sanctification or spiritual growth and that's the Feast of Unleavened Bread which signifies the new life that you are to live, a life of purity. And Paul's looking at the local church's life here. He says, you are unleavened positionally, you are sinless because Christ is your Passover. And now you are to keep the Feast of Unleavened Bread continually, you are to be pure continually. But you have old leaven among you, how is your church pure? You're not keeping the feast of Unleavened Bread properly. And if you didn't keep the Feast of Unleavened Bread properly in the OT what happened? You were cut off. So then what are they supposed to do to the leaven here? Cut it off, cut off fellowship with this person that is leavening the whole lump.

They've got to; if the church is to have a pure life they've got to get this guy out of the congregation. Otherwise the whole church is sitting there in God's presence becoming corrupt. God doesn't want that. God doesn't want to look down and see churches inviting homosexuals to openly corrupt. He doesn't want to look down and see effeminate males, that corrupts. God doesn't want to look down and see young people in the church openly fornicating, that corrupts. See this is a problem, a very serious problem in today's churches who just do not get it. They don't know, apparently, verse 6, "Do you not know that a little leaven leavens the whole lump of dough?" Apparently they don't know that basic truth that we are to learn from the corrupting influence of leaven and get it out, not invite it in!

Verse 8, **Therefore let us celebrate the feast**, he's saying this is to be the ongoing life of the Church, a life of purity. And **not with old leaven**, he says, you can't assemble with that old leaven among you because it corrupts the whole assembly. And God wants purity in the assembly, not impurity. So then, **let us celebrate the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth**. And those two sets of words are antonyms; **malice and wickedness** are antonyms of **sincerity and truth**. They're not translated to reflect this relationship but that's Paul's point. **Malice** is the opposite of **sincerity** and **wickedness** is the opposite of **truth**. They need to turn 180 degrees and go the other way, they are permitting this to go on and



they're boasting in their freedom in Christ was malicious and wicked. They need to come together in sincerity and truth. But to do that will require them to remove this man from their midst, to deliver him over to Satan for the destruction of his fleshly dependence, in hope that he will repent and be restored so that they all become an unleavened loaf of bread. May we follow this sound doctrine not in theory only but in application so we too may be a purified, unleavened loaf of bread in God's sight and a testimony in the world's sight.

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