

Message #19

I Corinthians 5:1-8

God does not want His church to be one that operates on an anything goes or anything is tolerated level.

THE REMOVAL OF CERTAIN SINFUL PEOPLE FROM GOD'S CHURCH IS NECESSARY IF THE CHURCH IS TO BE PURE AND IF THE CHURCH WANTS TO PROTECT THE NAME OF JESUS CHRIST AND IF THE CHURCH WANTS TO PROPERLY WORSHIP GOD.

Many times, in the N.T., people in the church are challenged to get certain people out of their church and not fellowship with them (Rom. 16:17; I Cor. 5; II Thess. 3:6, 14; II John 10; Rev. 2:14-16; 20:23). All of these passages speak of doing something disciplinary about someone who is in blatant sin.

SUBJECT #1 – There is a sin problem in the church. **5:1**

Observation #1 - The sin problem was actual. **5:1a**

The word “actual” means that the sin most assuredly did exist.

Observation #2 - The sin problem was reported. **5:1b**

The present, passive verb “reported” indicates that it was continually being discussed. People were continually hearing about the sin problem and it was being openly discussed.

Observation #3 - The sin problem was sexual. **5:1c**

There are many types of sins in which God's people can be involved, but sexual immorality, in the sight of God, is the worst type of sin (i.e. I Cor. 6:18).

Observation #4 - The sin problem was abnormal. **5:1d**

This type of sin was certainly forbidden by God's law (Lev. 18:8; Deut. 22:22, 30; 27:20; Amos 2:6-7). It was also forbidden by Roman law and God wanted it to be forbidden in His church!

SUBJECT #2 – There was an attitude problem in the church. **5:2**

When you have a church in which the majority of people don't see anything wrong with a sexual sin in one of its members, you have a church as carnal as Corinth.

Attitude Problem #1 - They DID maintain an improper attitude of arrogance. **5:2a**

In Greek philosophy, the open mind was the scholarly mind.

Attitude Problem #2 - They DID NOT maintain a proper attitude of mourning. **5:2b**

It speaks of a very mournful spirit which is not proud of sin but laments over it.

The type of mourning Paul was describing was not just some emotional mourning, but a specific mourning that result in the sinner being removed from the church.

SUBJECT #3 – There is to be disciplinary action in the church. **5:3-5**

In fact, the verb “clean out” (**v. 7**) is an imperative, meaning church discipline is a command of God.

Fact #1 - It is Biblical to seek outside advice prior to discipline. **5:3**

Paul had founded this church in Corinth and we can be assured that he wanted the best for this church.

Fact #2 - It is Biblical to carry out discipline because of Christ's name. **5:4a**

The prepositional phrase “in the name of our Lord Jesus Christ” can, according to the Greek grammarians Dana and Mantey, be legitimately understood as causal in nature.

In other words, church discipline is to be carried out in the church “on account of” or “because of” the name of the Lord Jesus Christ.

Fact #3 - It is Biblical to carry out discipline in a public setting. **5:4b**

Paul did not want this discipline carried out privately; he demanded it be public. Sin that becomes public is to be publicly exposed. It IS NOT to just be quietly swept under the carpet. Paul taught Timothy to specifically rebuke in the “presence of all” (I Tim. 5:20).

Fact #4 - It is Biblical to carry out discipline in an apostolic spirit. **5:4c**

Those who develop an apostolic godliness do not dodge sin; they deal with it. Even John, the apostle of love, had the same spirit about him (III John 9-10).

Fact #5 - It is Biblical to carry out discipline with Christ's power. **5:4d**

The preposition “with” is one that means “together with,” meaning that church discipline is to be carried out with the full authority of Jesus Christ. A critical part of demonstrating the power of Jesus Christ in the church or in a life is dealing with sin.

Fact #6 - It is Biblical to carry out discipline with satanic deliverance. **5:5**

- 1) Some suggest it was ONLY an apostolic prerogative in which the apostles could turn one to Satan for physical damage and even execution (Acts 5:1-11; 13:9-11; I Cor. 11:31; II Cor. 10:8; 13:10; I Tim. 1:20; I John 5:16-17).
- 2) Some suggest that it means to get the sinning brother out of the church and into Satan's world until his sinful condition is destroyed or ruined.
- 3) Some suggest that it means to publicly pray and specifically ask God to allow Satan to do whatever is necessary to destroy the flesh of the rebellious church member (Matt. 18:15-20; I Cor. 11:31; I John 5:16).

The original text DOES NOT say "his" spirit may be saved, but "the" spirit may be saved.

- 1) Some say it means deliver one to Satan so repentance will take place before Christ returns.
- 2) Some say it means deliver one to Satan so that when Christ returns that person's soul will be saved.
- 3) Some say it means deliver one to Satan so that the church can maintain the apostolic spirit of purity in the church.

This certainly fits the context; in fact, Paul refers to this type of spirit in the previous two verses (i.e. **5:3-4**), and again in the next two (**5:6-7**). In other words, the reason for committing one to Satan is so that the church can remain pure until Jesus Christ comes back to judge His church. Paul wanted a continual spirit of righteousness to exist in the church, not sin.

SUBJECT #4 – There are key reasons for disciplining someone in the church. **5:6-7**

Reason #1 - Discipline is to be exercised for the church's purity. **5:6**

Notice the first reason for discipline is NOT the restoration of the individual; it IS for the purity of the church.

Reason #2 - Discipline is to be exercised for the church's renewal. **5:7**

Church discipline gives the church a new, fresh life.

SUBJECT #5 – There is to be sincere worship in the church. **5:8**

Proper worship of God demands church discipline. A church that refuses to discipline one in sin DOES NOT worship God in sincerity and truth.

The church that refuses to deal with sin is carnal. The individual who refuses to deal with sin is carnal. Those who think and act in a God-honoring apostolic way are those who deal with sin in their own lives and in the life of the church.