

¹ 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!

What we learn from **verses 1-5**

Sexual immorality
a man had his father's wife - **vs. 1**

Wrong attitude
“puffed up” **vs.2** & “Your glorying is not good” **vs. 6**

Handle this problem publicly
“when you are gathered together” – **vs. 4**

Proper action to be taken
“taken away from among you” – **vs. 2** “deliver such a one to Satan for destruction of flesh” – **vs. 5**

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.

“puffed up” = E.S.V. “arrogant”

v.2-The church was "puffed up." This does not necessarily mean they were proud on account of the wickedness, but they were proud of their spiritual gifts and wisdom. This church considered itself in a position of honor due to their spiritual attainments even though they tolerated this shameless sin. They had done nothing to bring the sinner to repentance. They should have been a humbled and mourning people until this iniquity was corrected. Instead, with vain self-praise of their spirituality as a church, they were complacent and indifferent to this problem and ignored the sin as if it were not occurring. Like the church at Thyatira, they tolerated evil, allowing it to remain unchecked among them, Rev.2:20

First Corinthians by Robert Harkrider pg. 35

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.

[Disorderly conduct must be dealt with by the church in the way the Lord appoints. Immorality is not to be tolerated among the followers of Christ. The whole action of the church is moral and spiritual, and the extremist infliction it can impose in any case is exclusion from the fellowship. The necessity for exercising such discipline is for the following reasons:

(1) The honor of Christ, which is sadly impeached when open sin is allowed among those who profess to be his followers. To make Christ a minister of sin is a grievous offense.

(2) The welfare of the offender himself is never to be lost sight of. The wise, kindly, deliberate action of the church may save the erring one. And hence, however humiliating and terrible the exclusion may have been, the door is always left open for return. Its object, so far as the offender is concerned, is his recovery, and if he repents and comes to a right state of mind, nothing stands in the way of his restoration to the fellowship.

(3) The welfare of the church requires that the transgressors shall be dealt with. For sin is a spreading leprosy. It may begin in a small obscure place, but unless speedily arrested will increase and diffuse itself till the whole body is infected. A moral gangrene must be cut out.]

First Corinthians by David Lipscomb & additional notes by J.W. Shepherd – volume II pg.75-76

Also see: Verse 11&13, Matthew 18:15-17, Romans 16:17, 2nd Thessalonians 3:6 & Titus 3:10

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

⁷ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

v.8-"Let us keep the feast" is not talking about the Lord's Supper, but rather the idea of living a lifetime in true, sincere, and faithful service to Christ. The church must purge itself of all "old leaven" (the sins of former life) and "malice" (ill-will in the mind) and "wickedness" (ill-will in action), Eph. 4:22-32. **First Corinthians** by Robert Harkrider pg. 37

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.

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.

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.

1 Corinthians 5:11 (ESV) But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.

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.*"

Questions 1st Corinthians Chapter Five

1.