

URGENT

1st  
century  
CIRCA 100



1 Corinthians



# Christ Bible Church

## Adult Bible Class Calendar Fall 2022

Date			Lesson Portion of 1 Corinthians
1	September	18	Paul's Mission to the Corinthians
2	September	25	1 Corinthians 1:1-17
3	October	2	1 Corinthians 1:18-31
4	October	9	1 Corinthians 2:1-16
5	October	16	1 Corinthians 3:1-17
6	October	23	1 Corinthians 3:18-4:21
7	October	30	1 Corinthians 5:1-13
8	November	6	1 Corinthians 6:1-20
9	November	13	1 Corinthians 7:1-24
10	November	20	1 Corinthians 7:25-40



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# 1 Corinthians 5:1-13

The Problem of Incestuous Immorality in the Church

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# Outline of 1 Corinthians

- I. Introduction (1:1-9).
  - A. Salutation (1:1-3).
  - B. Thanksgiving (1:4-9).
- II. Response to Received Reliable Oral Reports from the Corinthians (1:10-6:20).
  - A. The Problem of Factionalism within the Church (1:10-4:21).
  - B. The Problem of Incestuous Immorality within the Church (5:1-13).**
  - C. The Problem of Civil Litigations within the Church (6:1-11).
  - D. The Problem of Sexual Immorality within the Church (6:12-20).

# Outline of 1 Corinthians

I. Introduction (1:1-9).

II. Response to Received Reliable Oral Reports from the Corinthians (1:10-6:20).

A. The Problem of Factionalism within the Church (1:10-4:21).

**B. The Problem of Incestuous Immorality in the Church (5:1-13).**

**1. A Dual Sin (5:1-2).**

**2. A Dual Corrective (5:3-8).**

**3. A Necessary Explanation (5:9-13).**

# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 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.

# 1 Corinthians 5:1-5

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When I was a young man, I could not comprehend how any church, not even any individual in a church could ever not merely tolerate sexual immorality practiced by someone who professes faith in Christ but actually boasts about tolerating sexual immorality.

Then I grew up in Christ Jesus & observed the culture.



## 1 Corinthians 5:1-5

### 1. & 2. A Dual Sin & Dual Corrective

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Because the gospel creates its own culture that is antithetical to the world's cultures, when I grew up in Christ Jesus, I began to realize how much the world's culture has invaded the church. This is what was going on in Corinth.

# Ancient Corinth

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- A Reputation of Debauchery.
  - Streams of merchants and sailors passed through the city.
  - Temple of Apollo (Greek god of music, song, & poetry) was in Corinth.
    - Apollo was represented as the ideal of male beauty.
    - The center of homosexual practices with young boys serving at the temple.
  - Temple of Aphrodite (Greek goddess of love) reputed to host 1000 temple prostitutes.





# Ancient Corinth

## Ruins of the Temple of Aphrodite





# 1 Corinthians 5:1-5



## 1. & 2. A Dual Sin & Dual Corrective

- Corinth was a sex-obsessed seaport city.
- Sexual sins had enslaved some Corinthians before their conversions. Paul acknowledges this (1 Corinthians 6:11–“such were some of you”).
- Sexual promiscuity was an integral aspect of pagan worship at the temple of Aphrodite.
- For the Corinthians, the temptation was there to compromise the message of the cross either by ascetic withdrawal from all sexual activity, including within marriage or by sinful indulgent tolerance.



# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

- In the case Paul now addresses, the Corinthian church has outdone the Corinthian pagans.
- “It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father’s wife.”
- That Paul says “his father’s wife” instead of “his mother” does not diminish the gravity of the sin. Leviticus 18:6, 8—“None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. . . . You shall not uncover the nakedness of your father's wife; it is your father’s nakedness.”
- Paul is shocked because the pagans regarded such behavior as outrageous, certainly not worthy of boastfulness.

# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

- The sin of incest so rarely occurred among the pagans of Paul's time that he calls attention to the fact that this immorality is "a kind that does not occur even among pagans."
- A Roman pagan, Cicero (a century earlier than Paul) reports an instance of incest and how shocking it was:

"And so, mother-in-law marries son-in-law, with none to bless, none to sanction the union, and amid nought but general foreboding. Oh! to think of the woman's sin, unbelievable, unheard of in all experience save for this single instance! To think of her wicked passion, unbridled, untamed! To think that she did not quail, if not before the vengeance of Heaven, or the scandal among men" (*In Defense of Cluentius*, 6:13-15).

# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

- What exacerbates the vile sin of the man who has his father's wife is the arrogant endorsement of the sin by the Corinthians.
- Paul asks, "And you are proud?" The Corinthians are "puffed up," a word Paul frequently uses to describe them (4:6, 18, 19; 8:1; 13:4).
- "Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?"
- It seems they had a perverted doctrine of God's grace with pagan Gnostic ideas, thus tolerating sins of the body, sexual sins.
- As we will see in 1 Corinthians 6:12, they seemed to revel in slogan—"Everything is permissible to me, but not everything is beneficial."

# 1 Corinthians 5:1-5

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# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

- Gnostic beliefs move in two seemingly contrary directions—austere abstinence from or unrestrained immoral indulgence of God-given bodily appetites.
- Here, Paul addresses immoral indulgence, as if what they did with their bodies was inconsequential but rather demonstrates how completely they transcend the moral restrictions of the unenlightened folks.
- Sexual relations once deemed illicit were no longer illicit but opportunities to exercise freedom and prove one's spirituality.
- This is the vile, mistaken notion that Paul severely chides. The situation at Corinth calls for a stern apostolic rebuke with disciplinary action.
- It may be that this sinning man held status in Corinth. Status, a form of power in the church, intimidates and silences rebukes and disciplinary action.
- We must never underestimate the potency of relationships, especially familial ones, for silencing opposition to sins one would condemn in non-relatives.

# 1 Corinthians 5:1-5

## 1. & 2. A Dual Sin & Dual Corrective

- We must never underestimate the potency of relationships, especially familial ones, for silencing opposition to sins one would condemn in non-relatives.

“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.” (Luke 14:26-27).

# 1 Corinthians 5:1-13

Paul administers a dual corrective:

## 1. For the sinning man, excommunication (5:3-5).

- The church needs to act decisively for the sinning man's salvation.
- The sin is publicly known and tolerated. Therefore, the church should not begin the proceedings of Matthew 18:15-18.
- Rather, the church needs to expel the man immediately, not for his sexual immorality but for his obvious refusal to repent.
- Paul's absence obligates the Corinthians to act.
- “For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 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.”

1 Timothy 1:20—Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

## **1 Corinthians 5:6-8**

### **1.& 2. A Dual Sin & Dual Corrective**

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 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. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.



# 1 Corinthians 5:1-13

## Paul administers a dual corrective:

### 2. For the sinning church, purging (5:6-8).

- Paul rebukes the church for complicity in the sexual sin.
- “Your boasting is not good.” This is a deliberate understatement, a figure of speech called *litotes*. It expresses a strong affirmative by way of negation. Here, Paul emphatically means, “*Your boasting is exceedingly wicked.*”
- He draws on an analogy: “Don’t you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast—as you really are.”
- The analogy of yeast and dough prompts Paul’s next words: “For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

# 1 Corinthians 5:1-13

## Paul administers a dual corrective:

### 2. For the sinning church, purging (5:6-8).

- “For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”
- Paul’s pastoral instruction expounds on Jesus Christ’s fulfillment of the OT—Two feasts—Unleavened Bread and Passover—are virtually merged as one feast.
- First, Paul mentions Passover. Why? First observed on the last evening in Egypt.
- Then he mentions Unleavened Bread. Why unleavened bread? In their haste, they could not let the bread rise before baking it.
- They come in this order and overlap during the month of Nisan: “On the **fourteenth day** of the month at twilight, is the LORD’s **Passover**. And on the **fifteenth day** of the same month is the **Feast of Unleavened Bread** to the LORD; for seven days you shall eat unleavened bread. On the first day, you shall have a holy convocation; you shall not do any ordinary work. But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work” (Leviticus 23:5-8).

# 1 Corinthians 5:1-13

## Paul administers a dual corrective:

### 2. For the sinning church, purging (5:6-8).

- Paul expects the Corinthians and us to understand and to follow his argument concerning the Passover and Unleavened Bread.
- Christ fulfilled both feasts; the two feasts typologically prophesied the sacrificial death of the Lord Christ.
- Christ Jesus fulfilled the two feasts in his passion. Thus, he brought both feasts to their proper end with his death. Hence, Christ establishes a new memorial meal.
  - He is the Passover Lamb.
  - He is the Unleavened Bread that nourishes us.
- Only Christians can now properly observe these two feasts.
  - We do not celebrate these feasts annually.
  - We celebrate these feasts daily—we daily seek to rid ourselves of sin as we entrust ourselves wholly to Christ, our Passover Lamb, who redeems us from the Death Angel.

# Invisible Reality

## The True Passover Lamb

Look! The Lamb of God that takes away the sin of the world (John 1:29).

For Christ, our Passover Lamb has been sacrificed. Therefore, let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth (1 Corinthians 5:7-8).

Heavenly Reality  
Casts An Earthly  
Shadow

Heavenly Reality  
Comes Down to Earth

Spotless  
Lamb

**F o r e s h a d o w s**

The Lamb  
of God

# Visible Reality



## 1 Corinthians 5:9-13

### 3. A Necessary Explanation

I wrote to you in my letter not to associate with sexually immoral people—not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. 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. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you.”

# 1 Corinthians 5:9-13

Paul provides a necessary explanation:

- Paul mentions the earlier letter he had written to prompt the church to take disciplinary action toward the sexually immoral man. Observe that Paul does not speak of *sins* but of *sinner*s: “I wrote to you in my letter not to associate with *sexually immoral people*—not at all meaning *the sexually immoral* of this world, or *the greedy* and *swindlers*, or *idolaters*, since then you would need to go out of the world.”
- It seems some in the church badly misconstrued Paul’s letter, that he meant they should not have any contact with the evil people of this world. He corrects this by speaking of *sinner*s: “But now I am writing to you not to associate with anyone who bears the name of brother if he is *sexually immoral* or *greedy*, or is an *idolater*, *reviler*, *drunkard*, or *swindler*—not even to eat with such a one.”
- “Not even to eat with such a one”? Any meal, including the Lord’s Table.

# 1 Corinthians 5:9-13

Paul provides a necessary explanation of his earlier letter:

- Paul engages the Corinthians with two questions.

**A** For what have I to do with judging outsiders?

**A'** God judges the outsiders.

**B** Is it not those inside the church whom you are to judge?

**B'** “Purge the evil person from among you.”

- In this context, when Paul speaks of judging, he is not referring to making necessary evaluations and assessments.
  - As believers, we are obligated to evaluate the behavior of unbelievers, of those outside the church, but take no action against them.
  - As believers, we do not cease to do business with or have any association with unbelievers.
  - God will judge those who are not in the church.
- Paul’s point is that as members of the church, Christians have jurisdiction over what takes place within the church, not outside the church.
  - Therefore, it is our duty to render judgment when someone in the church sins and does not repent.
  - Such a person must be assessed, and proper action must be taken.
  - Believers must expel the evil person from the church.
  - Paul cites the OT—“You must purge the evil from among you” (Deut 17:7; 19:19; 21:21, 22, 24; 24:7).



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