

1 Corinthians Chapter 5

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!

A. It is actually reported that there is sexual immorality among you,

1. **actually**- Gr. **holos**- *wholly, altogether; actually, really*

a. It was actually and universally reported that there was sexual immorality in the church at Corinth. This made the headlines everywhere.

2. **reported**- Gr. **akouo**- *to hear*

a. It is amazing how fast news travels especially if it is bad and salacious. Good news travels as well but not as fast! [Romans 1:8](#), [1 Thess. 1:8](#)

b. Unfortunately, this church had a bad reputation. [1 Cor. 1:11](#)

3. **sexual immorality**- Gr. **porneia**

a. We get the word “porn” from this word. This is a general word for all types of sexual deviance [sex outside of marriage].

4. **among you**

a. Among you Christians at Corinth.

B. **and such sexual immorality as is not even named among the Gentiles,**

1. **named**- Gr. **onomazo**

2. **Gentiles**- Gr. **ethnos**

a. The average sinner on the street would not think of doing this! Sometimes, Christians can teach the world how to really sin. This is very sad!

C. **that a man has his father's wife!**

1. **man**- Gr. **aner**- *this word is a male in specific rather than mankind in general*

2. **father's wife**- Gr. **pater gune**

a. I would not want to have sinned so badly that it got recorded in Scripture! Fortunately, for this guy [*who later repents*] his name is not given.

b. This was the man's step-mother, not his birth mother. This was forbidden in the Law. [Lev. 18:8](#) Such a person was to be killed under the Law. [Lev. 20:11](#) This man was not put to death under the dispensation of grace but he was severely

disciplined and later repented of his sin.

c. Reuben did this in the OT against his father Jacob. He was judged and lost the first born status, which went to Joseph.

d. Absalom did this against his father David. [2 Sam. 16:22](#) He ended up hanging from his hair and dying.

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.

A. And you are puffed up,

1. puffed up- Gr. **phusioo-** *to inflate with air*

a. Paul uses this word a number of times with the Corinthians. Pride will puff you up with hot air! It makes you think you are bigger and better than you are.

b. Tolerating evil comes from our own pride. The Corinthians were boasting in this situation and not grieving because of it. Many Christians are celebrating evil instead of grieving over it, praying and resisting it.

B. and have not rather mourned,

1. mourned- Gr. **pentheo-** *to grieve (the feeling or the act)*

a. This is one expression of humility.

b. God notes those who grieve over the evil around them. [Ezra 9:4](#)

C. that he who has done this deed might be taken away from among you.

1. deed- Gr. **ergon**

2. taken away- Gr. **exairo-** *to lift out*

a. This is excommunication from the local body. This is much harder to do today because of the proliferation of denominations and churches. In Paul's day there was just one church per city. It was not divided. If you were disfellowshipped there was nowhere to go. But now someone can just run to another church and cause problems there.

3. among you

a. Christians at Corinth

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.

A. For I indeed,

B. as absent in body but present in spirit,

1. **absent-** Gr. **apeimi-** *to be off or away*
2. **body-** Gr. **soma**
3. **present-** Gr. **pareimi-** *to be near or beside*
4. **spirit-** Gr. **pneuma**

a. This could have been through the gifts of the Spirit. In another place he says although he was not there in body he was there in spirit and was beholding them. [Col 2:5](#)

C. have already judged

1. **judged-** Gr. **krino-** *to make a distinction between; to exercise judgment upon; to decide, to judge, to assume censorial power over, to call to account*

D. as though I were present

1. **present-** Gr. **pareimi**

E. him who has so done this deed

1. **done-** Gr. **katergazomai-** *to carry out fully, to work from the inside to the outside*

a. This was not a one-time indiscretion. This was something that had been going on for a while and was fully carried out. Also, this did not start with the action but before in this man's mind and heart. It finally made its way out into the open and into actions.

2. **deed-** Gr. **touto-** *this*

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,

A. In the name of our Lord Jesus Christ,

1. **name-** Gr. **onoma**

a. This is done by the direction, will, and authority of Jesus.

2. **Lord Jesus Christ**

B. when you are gathered together,

1. **gathered together-** Gr. **sunago**

a. This was a corporate action.

b. Where two or more are gathered in Jesus' name He is there.

[Matt. 18:20](#)

C. along with my spirit,

1. **spirit-** Gr. **pneuma**

a. This can mean that they had Paul's heart on the matter with them, or his presence with them by the gifts of the Spirit.

D. with the power of our Lord Jesus Christ

1. power- Gr. **dunamis**

a. This was not just a formal ceremonial action but one that was backed up with God's power.

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.

A. deliver such a one to Satan for the destruction of the flesh,

1. deliver- Gr. **paradidomi-** *to give over*

a. Notice that until he was handed over to Satan, he was protected from Satan. Even in his sin for a time he was protected from the fullness of Satan's afflictions. What does this mean for us who are following the Lord with our heart? This means we are protected from Satan!

2. such a one

a. One that is in gross unrepentant sin that is affecting others around them.

3. Satan- Gr. means *Adversary*

a. The Adversary had already taken him on the inside as seen in his sin, now he will be handed over to be afflicted outwardly in his flesh. Hopefully, this would bring repentance and a return to the truth.

4. destruction- Gr. **elethros-** *ruin, destruction, death*

a. This means physical afflictions that will bring ruin to the natural life.

5. flesh- Gr. **sarx**

a. This speaks of the natural and not the spiritual. These afflictions are would take place in his body and natural circumstances.

B. that his spirit may be saved in the day of the Lord Jesus

1. spirit- Gr. **pneuma**

2. saved- Gr. **sozo**

a. This discipline was to save his spirit in the day of the Lord

Jesus. What does that mean? It means if left unchecked this man's spirit could have been lost in the day of the Lord Jesus. The type of sin he was in would have continued to harden his heart and he could have chosen to depart from the living God and turn from his salvation. [Heb. 3:12-13](#)

3. day of the Lord Jesus

a. This is the coming of Christ for the church and the judgment seat of Christ.

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

A. Your glorying is not good.

1. glorying- Gr. *kauchema*- *boasting*

a. The Corinthians boasted in their superior wisdom and knowledge. They boasted in their gifts and teachers. However, there was an active cancer that was undermining their church. Pride can make you oblivious to what is killing you.

b. God's wisdom, knowledge, and the right teaching of the Word will bring forth holiness and purity. They were boasting falsely. They had false wisdom. They had the wisdom of the world. The world speaks of wisdom but its without morality. Teaching without it affecting morality is the work of the devil. He loves such churches.

2. good- Gr. *kalos*- *attractive, beneficial*

B. Do you not know that a little leaven leavens the whole lump?

1. know- Gr. *eido*- *to see or perceive*

2. leaven- Gr. *zume*

a. Leaven is likened to sin and to legalism- [1 Cor. 5:6](#), [Gal. 5:9](#)

3. whole lump- Gr. *holos phurama*

a. Here the whole lump is the whole local church.

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.

A. Therefore purge out the old leaven,

1. **purge out**-Gr. **ekkathairo**- *to cleanse out, clean thoroughly, to cleanse*

a. This is to be cleansed out by the washing of the water of the Word daily through our souls.

2. **old**- Gr. **palaios**- *old, ancient, no longer new, worn by use, the worse for wear, old, antique*

a. There is something old in us. It is the flesh and the remainders of the old man we used to be before we were saved. These remainders are found in our soul. They are old antiques of a person and a time gone by. We need to cast these relics out of our soul. They are old beliefs, attitudes, mindsets, and sins that were employed by the old person we used to be before we got saved.

b. Our old man with its lusts have been crucified with Christ.

[Rom. 6:6](#), [Gal. 5:25](#)

c. When we feel the desires of the flesh arise then we need to confess they were crucified on the cross of Christ. If we will do this in faith, then we will see victory over them.

3. **leaven**- Gr. **zume**

a. The Passover kicked off the feast of Unleavened Bread where yeast as eradicated out of your home. When Jesus died he took our sins [yeast] and we became unleavened in God's sight in our spirit. However, there is yeast [sin] in our souls and natural lives that we need to eradicate by renewing our mind and repentance [changing of our minds].

B. that you may be a new lump,

1. **new**- Gr. **neos**- *recently born, young, youthful, new*

a. There is something recently born in us. It is our reborn spirit. There is no sin or unrighteousness in our spirit. [1 John 3:9](#) Our spirit is who we truly are. We truly are unleavened in our spirit. We need to clean out the old leaven out of our soul by the Word of God and Spirit of God through faith.

2. **lump**- Gr. **phurama**

C. since you truly are unleavened

1. **truly**- Gr. **kathos**- *just as*

2. unleavened- Gr. **azumos**

a. We are unleavened in our new identity in Christ. Our spirit has no sin in it. [1 John 3:9](#)

D. For indeed Christ,

1. **Christ-** Gr. **Christos-** *the Anointed One*

E. our Passover,

1. **Passover-** Gr. **pascha**

a. Jesus is our Pascal lamb. He bore our sins and brings us righteousness.

F. was sacrificed for us

1. **sacrificed-** Gr. **thuo**

a. His sacrifice was once and for all.

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.

A. Therefore let us keep the feast,

1. **keep the feast-** Gr. **heortazo-** *to keep a feast day, celebrate a feast*

a. This verse should not be misunderstood to say that Christians are bound to keep the Old Testament feast days. Paul in Colossians debunks this idea. [Col. 2:16-17](#) We keep the feasts in reality when we put our faith in Christ who each feast represents in type and shadow form. This is also true of the Sabbath day.

b. Some try to put Christians under the Law and teach that we should keep the feast days of the OT. They either say it is spiritual to do so or greater spiritual blessing will come to you if you do. Paul tells us in Galatians that the Spirit moves in our life by faith, not by the observance of the Law. [Gal. 3:5](#)

B. not with old leaven,

1. **old-**Gr. **paios**

2. **leaven-** Gr. **zume**

a. Old mindsets and behaviors of the old man we used to be. These are found in the soul.

C. nor with the leaven of malice and wickedness,

1. **malice**- Gr. **kakia**- *moral badness, depravity, or active malignity.*

2. **wickedness**- Gr. **poneria**- *evil disposition of mind, wickedness, mischief, malignity, desire to injure or harm*

a. These arise from the flesh and unbelief.

D. but with the unleavened bread of sincerity and truth

1. **unleavened bread**- Gr. **azumos**

2. **sincerity**- Gr. **eilikrineia**- *to judge by the light*

3. **truth**- Gr. **aletheia**

a. These come from our new re-born spirit and by faith.

9. I wrote to you in my epistle not to keep company with sexually immoral people.

A. **wrote**- Gr. **grapho**

B. **epistle**- Gr. **epistole**- *letter*

1. An epistle is a letter, not a wife of an apostle!

2. This refers to an earlier letter written to the Corinthians but we do not have that letter today. It did not make the canon of scripture.

C. **keep company**- Gr. **sunanamignumi**- *to mix up together, to mingle, to keep company with, be intimate with one*

1. If you get mixed up with the wickedness of others, then you will end up being mixed up as a Christian!

2. Who you mingle with is very important. Mingle with those who are disciples of Jesus and have the Word of God as the standard of their beliefs and conduct.

3. Bad company corrupts good morals. [1 Cor. 15:33](#)

D. **sexually immoral**- Gr. **pornos**

1. Being sexually immoral is not a badge of honor because you are "under grace". It is actually a dishonor because you are not tapping into God's grace to walk free from it.

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.

A. **Yet I certainly did not mean with the sexually immoral people of this**

world,

1. **sexually immoral-** Gr. **pornos-** *we get the word porn from this word*

- a. This is the general word for sexual sin and immorality.
- b. The sexual immoral, covetous, extortioners, and idolaters spoken of here are unbelievers. This is their identity as unbelievers. However, Christians are longer these. They have been washed, justified, and sanctified by the Spirit of God. We used to be labeled by these things, but now we are the righteousness of God in Christ Jesus. [1 Cor. 6:11](#)

2. **world-** Gr. **kosmos**

- a. In this context it refers to unbelievers.

B. or with the covetous,

1. **covetous-** Gr. **pleonektes-** *those who want more and more and move independently of God to get them*

C. or extortioners,

1. **extortioners-** Gr. **harpax-** *given to extortion and robbery*

D. or idolaters

1. **idolaters-** Gr. **eidololatres-** *someone who worships and serves something that is not God*

- a. Many people worship and serve things that are not God. Only the Living God can provide life for us. Nothing can fill the eternity in our hearts except our Creator God.

E. since then you would need to go out of the world

1. **need-** Gr. **opheilo**

- a. To get away from all evil we would have to die and go to heaven! We are not called to leave the world but be light and salt in the world. [Phil. 2:15](#)

2. **go out-** Gr. **exerchomai**

- a. Jesus specifically prayed that the Father would not take His disciples out of the world, but protect them from the evil of the world. [John 17:15](#) Why did he pray the Father would not take them out of the world? It is because believers are salt and light to the world.

b. During the dark ages Christians holed up in monasteries and convents and separated themselves from the world. The light of the gospel was hidden there. The salt did not get out of the salt shaker so to speak. We are called to go out in the midst of the world and testify of God's love and gospel.

3. **world-** Gr. **kosmos**

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.

A. But now I have written to you not to keep company with anyone named a brother,

1. **written-** Gr. **grapho**

a. Now in this current letter.

2. **keep company-** Gr. **sunanamignumi-** *to mix or mingle together with*

a. Again, who we mix and mingle with is very important. We are made in God's image and each of us have the power of influence, either good or bad. We decide who will influence us.

3. **with anyone**

a. There is no exceptions here. They might have an important title or use to be your best friend. They are included in the word anyone.

4. **named-** Gr. **onomos**

5. **brother-** Gr. **adelphos**

a. Don't keep company with a person who claims to be a Christian but is living in these sins unrepentant.

B. who is sexually immoral,

1. **sexually immoral-** Gr. **pornos**

C. or covetous,

1. **covetous-** Gr. **pleonektes**

D. or an idolator,

1. **idolator-** Gr. **eidololatres**

E. or a reviler,

1. **reviler**- Gr. **loidoros**- *abusive person, a harsh critic*

F. or a drunkard,

1. **drunkard**- Gr. **methusos**- *one who practices drunkenness*

G. or an extortioner

1. **extortioner**- Gr. **harpax**

H. not even to eat with such a person

1. **eat**- Gr. **sunesthio**

a. Eating with someone is a covenant bonding act.

b. Families and churches have largely gotten away from eating together. We need to return to it. It was a big part of the early church. [Acts 2:42](#)

b. On the surface one might think that withdrawing your fellowship from another believer is unloving. Love does what is best for another. Withdrawing yourself is the best thing you can do so in these cases so that the person realizes the consequences for their actions and repents. This will take them out of the snare of the devil and his plans for their destruction.

2. **such a person**

a. One given over to the sins of the flesh.

12. For what *have I to do* with judging those also who are outside? Do you not judge those who are inside?

A. For what have I to do with judging those also who are outside?

1. **judging**- Gr. **krino**

a. Church leadership has the responsibility to administer church correction when needed. [Matt. 18:17](#) This is only upon those who are in the church.

2. **outside**- Gr. **exo**

a. This is the world-unbelievers.

b. God is the Judge of unbelievers. [Rev. 20:11-15](#) We should not pronounce judgement upon them or try to correct them. They need to be born again first before their behavior can truly change.

c. John the Baptist was supposed to convict Israel of their sins,

but he over reached his call and tried to correct a heathen king and lost his head because of it.

B. Do you not judge those who are inside?

1. judge- Gr. **krino**

a. The least esteemed Christian should do a better job of judging matters in the church than unbelieving judges outside of it. [1 Cor. 6:4](#)

2. inside- Gr. **eso**

a. These are believers

13. But those who are outside God judges. Therefore "PUT AWAY FROM YOURSELVES THE EVIL PERSON."

A. But those who are outside God judges

1. outside- Gr. **exo**

a. Unbelievers

2. God- Gr. **theos**

a. God the Father

3. judges- Gr. **krino**

B. Therefore put away from yourselves the evil person

1. put away- Gr. **exairo-** *to lift out*

a. This means to disfellowship him from the church.

2. from yourselves

a. The local body of believers

3. evil person- Gr. **poneros-** *harmful evil*

a. This should be translated, "*put away from yourselves the evil.*"

b. This man still was a believer and a saint. He was just being corrected. As a Christian we are not seen as evil even if we do an act of evil.