

**I Corinthians Lesson # 11**  
**The Church Must be Pure, Continued**  
**Pentwater Bible Church**  
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*I Corinthians 5:3-5 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

Since the Corinthians did not seem to take this matter seriously Paul had to do something to set the stage for the importance of this issue and develop a judgment for the Church at Corinth and for the all who live during entire Church Age to follow. Paul used his authority as an apostle to provide guidance for this and future situations that the Church would encounter. First he told them to call a meeting, which he would be there in spirit providing guidance through his letters. A properly prayerful meeting *truly* seeking God's will in this situation would receive His guidance. The Greek word for destroyed is *olethron* and means to use the Destroying Angel. In any excommunication from Christian fellowship a person is cast to the ways of the world and therefore loses the God's protection, which was previously enjoyed. Most are not even aware of the level of Godly protection we enjoy by being in Christian fellowship. This is one reason why it is commanded in the New Testament.

*Hebrews 10: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

By being out in the world and not having the protection Satan would be able to bring death through this man's unchecked behavior. This is not an unloving discipline, which Paul is advocating on this believer. There are now STD's which are incurable. The behavior had gone way beyond the on or two or three Christ spoke of before enlisting the support of the entire Church. This behavior was despicable and needed to be dealt with quickly. He was to be banished from the protective Christian community of which he had belonged. The outcome of this will be the destruction of the flesh through disease or affliction of some sort. Paul is essentially paraphrasing James.

*James 1:12- 16 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. **Then***

***when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.***

The ultimate purpose here is that the man's spirit may be saved in the day of the Lord Jesus. If the flesh is destroyed then that is the extent of Satan's control over a saved human. One other way Paul may have expressed this concept is to say: "We condemn him for a period of time on this earth so that when he leaves the flesh his spirit will be kept in God's Kingdom." Paul is not implying that a person can lose his salvation through sin (I Cor 3:15). Satan is often used as the unwitting servant of God to chastise people that God has decided to bring this upon. Yet the goal while we are on the earth is to bring about the restoration of the sinner and restore him to fellowship if he repents. God does not want the sinner killed; He wants him restored (Matt 18:15; Gas 6:1; II Cor 2:1-11).

Today's churches need the spiritual fortitude to effectively deal with sin in the congregations. Excommunication is only to be used in extreme circumstances and as a last resort. Its purpose should always look to redemption and restoration not vengeance and vindictive harm. If the leaders wait to long to deal with a sinful situation they can become very angry and give the appearance of vindictive actions. This is one reason to deal with these issues quickly.

*I Corinthians 5: 6-7 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*

The leaders were boasting about the situation and their spiritual pride was obvious. They truly had no grounds for bragging by letting this situation continue. They had to expel this sinner or the sin would begin to affect others. At the very least most of the congregation would be very uneasy with a person carrying on this way. Disunity because of the poor leadership in dealing with this sin would occur. At the most some could begin to think this was excusable behavior and start to do the same thing. A small sickness can turn into a large and deadly one. This is the fundamental principle Paul is expressing here. A little bit of yeast soon permeates the entire batch of dough in bread making. Paul wanted these people to realize that Christ gave His life so that people could deal with sin. By not dealing with it they were in effect making Christ's sacrifice of Himself for us of "no effect." By continuing to sin they were showing disregard for that sacrifice. Paul calls Him our Passover Lamb.

The Jewish Passover has several components. One of which is ridding the house of leaven, which is a symbol of sin.

*Exodus 12:12-13 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD. And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt.*

The Passover is a key event in the history of Israel. It becomes an underlying current throughout the entire Old Testament. It is interesting that *by tradition* almost every major event in Israel's history is regarded as having occurred in Passover. The Covenant with Abraham is regarded as occurring on Passover. (Gen 15) Abraham is regarded as having entertained his heavenly guests by the oaks of Mamre on Passover;

Sodom is regarded as being destroyed following Passover; Jericho is regarded to have fallen on Passover; the handwriting on the wall in Daniel 5 is regarded to have been on Passover. These are traditions in the orthodox Hebrew culture, but it is curious that the Passover seems to surface at historically significant dates.

We are interested in the Passover for quite a different set of reasons; 1 Cor 5:7-8. leaven is a *type of sin*. Sin must be eliminated. The feast of Unleavened Bread is the seven days starting on the 15<sup>th</sup> of Nisan, the end of The Passover. Three of the seven feasts of Moses occur in the month of Nisan. The first three deal with Christ's first coming, the last three deal with His 2<sup>nd</sup> coming and the middle one deals with the Church – Pentecost, which happens to be 50 days after Passover.

Pentecost is actually celebrated over several days. This is the Haggadah, or Jewish *telling* which occurs on the 14<sup>th</sup> and 15<sup>th</sup>, with the 14<sup>th</sup> being optional and the 15<sup>th</sup> being mandatory.

So we are interested in the Passover in several ways:

1. Its role in OT history
2. God dealing with Israel and performing this act.
3. Its underlying thinking in the Levitical system.
4. The Egyptian Passover is the event we read of here in Exodus
5. The Instituted Passover, which God will ordain as a memorial relationship and a prophetic relationship for His children.
6. The Passover refers to Jesus Christ

The first place this event happens in Scripture is Gen 3 where Adam and Eve clothe themselves with handmade fig leaves. God then covers them with a coat of skins. This is the first shedding of innocent blood by God as a covering after their sins. The Levitical system can actually be traced to Gen 3. This gives us more insight into Cain and Abel because the sacrifices were instituted in the Garden of Eden and prophetically pointing to the Redeemer. Abel observed the system, Cain did not, and he was offering the fruits of his own hands, in contrast to Abel offering by faith.

Perhaps the most dramatic prophecy of The Passover was when Abraham was instructed by God to offer up Isaac. They traveled three days (Gen 22) and they went up the hill. When Isaac asks where is the lamb for offering, Abraham says the "God will provide *Himself, a Lamb.*" And He did there and 2,000 years later on the wooden cross at Calvary He provided *Himself* as a sacrifice for us to redeem us by His blood. The most used description of Christ in the book of Revelation is "The Lamb" with twenty-seven appearances.

Throughout these various chapters the word Lamb never appears in the plural. It is always singular which makes it very personal.

This feast is not a Levitical feast. It is much more than that. The High Priest

slaughtered for the rabbinical feasts, this is slaughtered for every household, by the head of the household. It is very different than the other feasts. It is also partaken, eaten personally.

*I Corinthians 5: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

Paul now sums up the situation by an illustration of old and new leaven and compares leaven to malice and wickedness. In malice he refers to an inappropriate leadership handling of the sin in the body of believers. In wickedness he refers to the sin itself. He closes this section by imploring us again with the “unleavened” example of sinlessness by being sincere and truthful. Paul is also saying here that at the very least the person living in unrepentant sin must not partake in communion.

*I Corinthians 5: 9-13 I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

Paul was not telling the Corinthians to disassociate themselves entirely with the people of the world. How would we then tell them of Christ and their eternal destiny without Christ? Instead he is telling them to avoid those proclaiming to be Christians and live in the manner he has described. With those we must break off all fellowship. For the worldly people God has already judged and condemned them. Until a person is saved he/she is on the way to Hell. The entire world is condemned to die the second death.

In an earlier letter Paul had given direction on this subject but the Corinthians had applied it only to those outside the church. Paul showed the absurdity of such a view by noting that such compliance would necessitate leaving this world. Paul was certainly no advocate of monasticism. What he called for was disciplinary action for anyone associated with the church. Certainly the prohibition extended to an exclusion from eating the communal meal, the Lord’s Supper. Other social contact might also have been excluded. It was not Paul’s business to judge those outside the church (cf., e.g., his silence about the woman in 5:1); still less was it the business of the Corinthians. But discipline within the church was their responsibility. Those in the world God will judge (cf. Acts 17:31). But those within the Christian community who continue in sin with an unrepentant spirit, the church should discipline by expulsion.

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