

INTRODUCTION

1. We are looking again this morning at Paul's first letter to the Corinthians.
2. Please take your copy of God's Word and turn with me to chapter 5.
3. Last time we looked at the first 8 verses. Today we're looking at verses 9-13.
4. Read 1 Corinthians 5:9-13.
5. There are sins in the church that should never be named among us.
6. And one of them is sexual immorality.

7. Paul said in Ephesians 5:3 (NASB) But immorality or any impurity or greed must not even be named among you, as is proper among saints.
8. That wasn't true with the church at Corinth.
9. They were not only guilty of division, strife and contention, which came from their selfish pride, but they were also guilty of sexual immorality.
10. And Paul addresses this issue in Chapter 5.
11. In fact the entire chapter is addressing "immorality in the church" and their refusal to do anything about it.

12. As we said last time, the Corinthians did not remove the “so-called brother” who was committing sexual immorality with his step mother.
13. Paul said in verse 2 they should have “mourned...so that the one who had done this deed would be removed from your midst.”
14. So Paul had to do what they were not willing to do and that is to “deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.”
15. So we saw last time...

- I. The Report (v.1) (of immorality)**
- II. The Response (v.2) (of not removing the offender)**
- III. The Judgment (vv.3-5) (delivering him over to Satan for the destruction of the flesh)**
- IV. The Influence (v.6) (of this sin becoming more commonplace among believers)**
- V. The Command (vv.7-8) (to clean this up and remove him)**

Now notice...

- VI. The Clarification (vv.9-13)**

That Paul makes between a brother who is living immorally and the world that is immoral.

First he says in verse 9...

A. I Wrote to You in My Letter (v.9)

1. This is a reference to a previous letter that is now lost

but...

2. Some think this refers to this present letter

Albert Barnes writes, “This word may either refer to this epistle, or to some former epistle. It simply denotes that he

had written to them, but whether in the former part of this, or in some former epistle which is now lost, cannot be determined by the use of this word.”

A large number of commentators...suppose that this refers to the same epistle, and that the apostle means to say that in the former part of this epistle (ver. 2) he had given them this direction.

Many others...suppose it to refer to some other epistle which is now lost, and which had been sent to them before their messengers had reached him.¹

¹ Barnes, Albert. Notes on the New Testament: I Corinthians. Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.

3. He tells us what he wrote in the lost letter

“Not to associate with immoral people”

- a) The word “associate”
(sunanamignumi, pres.mid.inf.)
means “to mix up with”
- b) In this compound form it is more
intense and means “to keep
intimate, close company with”

I wrote to you to not “mix up with”
or “keep intimate, close company
with” “immoral people.”

Why?

Because immorality is sin whether it be in a believer or unbeliever

He told them in his second letter to them...

- c) 2 Corinthians 6:14-15 (NASB) Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?

What's the answer?

There is nothing “in common.”

It’s light and darkness, black and white...righteousness and lawlessness, Christ and Belial.

He gave a similar command to the Thessalonians when he wrote in...

- d) 2 Thessalonians 3:6 (NASB) Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.

The verb translated keep away is a

form of the verb *stellō* which, when used in the middle voice, means, “to avoid,” “shun,” or “pull back from.”

Paul commanded the rest of the congregation to separate from and ostracize every idle brother.²

Before he says more about this, he clarifies in verse 10...

B. The Immoral People of this World (v.10)

1. He identifies them with those who are “covetous and swindlers, or with idolaters”

² MacArthur, John F., Jr. 1 & 2 Thessalonians. Chicago: Moody Press, 2002. Print. MacArthur New Testament Commentary.

2. The immoral, covetous, swindlers and idolaters are the unsaved of the world
3. Paul says in Ephesians 5:5 (NASB) For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
4. Paul is not talking about the immoral in the world but in the church
5. The immoral in the world are to be evangelized
6. That in no way means we are to be conformed to the world (Rom.12:2)

What he was actually referring to according to verse 11 was...

C. The So-Called Brother (v.11)

He says, “But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.”

1. He uses the word “associate” (sunanamignumi) again which means to “mix up with,” “to keep intimate, close company with”
2. Faithful believers are not to keep close company with any fellow believers who

persistently practices serious sins as those mentioned here

3. If the offenders will not listen to the counsel and warning of two or three other believers and not even of the whole church, they are to be put out of the fellowship
4. They should not be allowed to participate in any activities of the church—worship services, Sunday school, Bible studies, or even social events
5. Obviously, and most importantly, they should not be allowed to have any

leadership role

6. They should be totally cut off both from individual and corporate fellowship with other Christians, including that of eating together (v. 11; cf. 2 Thess. 3:6–15)
7. No exceptions are made
8. Even if the unrepentant person is a close friend or family member, he is to be put out
9. If he is a true believer he will not lose his salvation because of the sin (v. 5), but he is to lose contact with fellow believers, in order not to corrupt them with his wickedness and to suffer the

consequences of his sin

10. The pain of such isolation may drive the person to repentance³

Paul has no interest in judging those outside the church. He says in verse 13 God judges them.

But when it comes to inside the church, God not only judges but so is every believer to do...

So Paul asks, “For what have I to do with judging outsiders? Do you not judge those who are within the church?”

What’s the answer? YES! We are to...

³ MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.

D. Judge Those Within the Church (v.12)

1. “Those within” are all those who profess the name of Christ with us and call themselves our brethren
2. We ourselves belong to those within
3. And all of us are judged by our brethren, namely as to whether we really belong within or not, whether we really are the brethren we profess to be⁴
4. If you notice those who are subject to discipline are not just the “So-called brother” who is “an immoral person” but also a brother who is “covetous, or

⁴ Lenski, R. C. H. The Interpretation of St. Paul's First and Second Epistle to the Corinthians. Minneapolis, MN: Augsburg Publishing House, 1963. Print.

an idolater, or a reviler, or a drunkard,
or a swindler” (v.11)

5. You are not to have any fellowship with them, “not even to eat with such a one” (v.11)

God will judge those who are outside the church but those within, the church is to...

- E. Remove the Wicked Man from Among You (v.13)

1. We have no responsibility for judging outsiders

2. We are to witness to outsiders, but not judge them
3. We cannot chasten them, and no remedial steps will alter the sin of the ungodly
4. Those who are outside, God judges
5. But we do have a responsibility to judge those who are within the church
6. We must remove the wicked man from among [our]selves
7. Discipline is difficult, painful, and often heartrending

8. It is not that we should not love the offenders, but that we should love Christ, His church, and His Word even more
9. Our love to the offenders is not to be sentimental tolerance but correcting love (cf. Prov. 27:6)⁵

CONCLUSION

1. This was not just for the Corinthians believers to do but it is for us as well
2. We are to confront sinning believers not fellowship with them

⁵ MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.

3. The church is to be pure
4. But it cannot be pure if it is entertaining sin
5. It all stops with you
6. If you know a believer who is sinning, you have the responsibility from Scripture to go to that person privately and confront that sin in hope of him repenting and you gaining your brother
7. If he doesn't repent then you are to take two or more witnesses with you and go back to the sinning brother and confront his sin. Again the goal is to win your brother
8. If you chooses not to hear you and the witnesses then the entire church is to be told

and are to go to him

9. If he refuses to hear the church, then he is excommunicated from the church
10. My prayer today is that you will do what is righteous for the sake of Christ and His church
11. If you don't know the Lord Jesus Christ, you can today come to know Him and experience the forgiveness that every believer enjoys in Christ
12. But you must repent and confess Jesus as Lord and call upon Him to save you
13. Why don't you do that right now as we pray