

I Corinthians

Chapter 5:1-13

¹It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

Actually > (Strong's) completely, i.e. Altogether; (by analogy), everywhere

Barnes > Everywhere. It is a matter of common fame

Utley > The English "actually" is the Greek *holōs*, a rare form which occurs in I Corinthians several times (cf. 5:1; 6:7; 15:29). It is a form of the term *holos*, which means "wholly," "altogether." This rare form seems to mean "widely known"

Reported > (Strong's) to hear (in various senses) - give audience, come to the ears, be reported

Immorality > (Strong's) *porneia* > fornication

Of such a kind > (Strong's) truly this, i.e. Of this sort (to denote character or individuality)

Gentiles > (Strong's) a race (as of the same habit), i.e. A tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan)

Barnes > This greatly aggravated the offence, that in a Christian church a crime should be tolerated among its members which even gross pagans would regard with abhorrence.

Utley > This is one of several passages in the NT on church discipline
(cf. I Cor. 5:2,7,13; II Cor. 2:5-7; II Thess. 3:14-15; I Tim. 1:20; Titus 3:10).

A. Church discipline has three purposes.

1. To maintain the reputation and integrity of the local church
2. To help disciple and restore an erring covenant brother or sister (cf. II Cor. 2:5-11; II Thess. 3:14-15)
3. To cause other Christians not to sin (cf. I Tim. 5:20)

B. There is a staged approach.

1. First, a private confrontation and if not successful, personal disfellowship cf. Matt. 18:15; Gal. 6:1; II Thess. 3:14-15; Titus 3:10)
2. Second, a small group confrontation (cf. Matt. 18:16)
3. Third, public exclusion from the Christian fellowship (cf. Matt. 18:17; I Cor. 5:1; I Tim. 1:20)
4. The goal must always be for repentance and restoration, not just isolation and punishment (cf. II Cor. 2:6-8; Gal. 6:1)

²You have become **arrogant** and have not **mourned** instead, so that the one who had done this deed would be removed from your midst.

Arrogant > (Strong's) *phusioo* > to puff or blow up > from (NAS Concordance) *phusa* > bellows (Collins dictionary > bladder)

Wiersbe > The Greek word translated "arrogant" literally means "puffed up." It's used seven times in the New Testament, six of them in 1 Corinthians alone.

Mourned > (Strong's) to grieve (the feeling or the act)

³For **I**, on my part, though absent in body but present in spirit, have already **judged** him who has so **committed** this, as though I were present.

I > (Strong's) A primary pronoun of the first person I (only expressed when emphatic)

Judged > (Strong's) to judge, decide

Constable > Paul had spoken earlier about not judging others (**1 Corinthians 4:5**).

1 Corinthians 4:5 > ⁵Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

Committed > (Helps word-studies) literally, "work down to the end-point"

⁴**In the name** of our Lord Jesus, when you are assembled, and I with you in spirit, with the **power** of our Lord Jesus, ⁵I have decided 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.

In the name > (Strong's) a "name" (literally or figuratively) (authority, character)

Barnes > In the name ... - By the authority; or in the behalf; or acting by his commission or power.

Power > (Strong's) force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself)

Deliver > (Strong's) From *para* (*from beside, by the side of, by beside*) and *didomi* (*bestow, commit, deliver*); to surrender, i.e. yield up, intrust, transmit

Matthew 27:1-2 > ¹Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; ²and they bound Him, and led Him away and **delivered** Him to Pilate the governor.

Romans 1: 24, 26, 28:

²⁴Therefore God gave them over in the lusts of their hearts to impurity ...

²⁶For this reason God gave them over to degrading passions ...

²⁸And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind ...

Destruction > (Strong's) ruin, i.e. Death, punishment -- destruction.

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

Good > (Strong's) properly, beautiful, but chiefly (figuratively) good (literally or morally)

Wuest > Your boasting is not seemly or fitting.

⁷**Clean out the old leaven** so that you may be a new lump, just as you are in fact unleavened. For Christ our **Passover** also has been sacrificed.

Clean out > (Strong's) ekkathairo > to cleanse thoroughly.

Clean out the old leaven > (Utley) This is an aorist (once and done) active (you!) imperative (command)

Exodus 12:15 > ¹⁵Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

Yeshiva University > Bedikat Chametz > Friday, March 26, 7:14 PM – Saturday, March 27, 2021, 7:15 PM

“Bedikat Chametz refers to the searching, removing, and burning of Chametz (bread/leaven) As we finish our preparations for **Pesach**, this is one of the final steps taken to make sure the house is ready for the holiday”

Passover > (Strong's) the Passover (the meal, the day, the festival or the special sacrifices connected with it) (Strong's then says > see pesach > Passover)

⁸Therefore **let us celebrate the feast**, not with old leaven, nor with the leaven of **malice** and **wickedness**, but with the unleavened bread of **sincerity** and **truth**.

Let us celebrate the feast > (Robertson) The (Greek grammar) translates this as *Let us keep on keeping (celebrating) the feast*, a perpetual feast (Lightfoot), and keep the leaven out.

Malice > (Strong's) wickedness

Wickedness > (Strong's) iniquity

Sincerity > (Strong's) clearness, by impl. purity, sincerity

Truth > (Strong's) *alethes* > *a* (negative particle) and *lanthano* > *to escape notice, hidden*

Utley > The etymology of *alētheia* is "to expose, unconceal, clearly manifest," which is parallel with the root meaning of "sincerity." Paul is concerned with motives!

⁹*I wrote you in my letter not to **associate** with **immoral** people; ¹⁰*I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.**

Associate > (Strong's) to mix up together, hence, to associate with

(Neat word! It comes from a word made up of **sun** > *together with*, and **ana** > a prefix meaning *again or back*; and **mignumi** > *to mix*)

Immoral > (Strong's) *pornos* > a fornicator

Wuest > *I wrote to you in my letter not to be mingling in a close and habitual intimacy with those who indulge in unlawful sexual intercourse. I did not altogether forbid you having dealings with the fornicators who are members of this world system or with those who are covetous and rapacious, or with idolaters, since then you would be obliged to go out of the world of mankind.*

What is Paul's message in these two verses?

¹¹*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.*

So-called > (Strong's) to name, to give a name

So-called brother > (Constable) The Greek phrase literally means one who bears the name brother.

Reviler > (Barnes) a man of coarse, harsh, and bitter words; a man whose characteristic it was to abuse others; to vilify their character, and wound their feelings.

Wiersbe > "Church discipline is not a group of "pious policemen" out to catch a criminal. Rather, it is a group of brokenhearted brothers and sisters seeking to restore an erring member of the family."

Wuest > *But now I am writing to you to urge you not to be mingling in a close and habitual intimacy should anyone who is called a brother be a fornicator or a covetous person or an idolater or a reviler or a drunkard or rapacious with such a person not even to be eating.*

¹²*For what have I to do with judging outsiders? Do you not judge those who are within the church?* ¹³*But those who are outside, God judges. Remove the wicked man from among yourselves.*

Swindoll > Such church discipline is necessary, and Paul asks a rhetorical question that grammatically, in Greek, implies an affirmative answer: “Do you not judge those who are within the church?”

Utley:

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