

## Introduction

Most major events and man-made disasters are a result of a series of errors, not a single mistake. Disasters normally have a root cause, but in and of itself, if handled properly, would not have become a disaster. The disaster occurs because people do not handle the problem correctly, and associated problems develop. My father, who was one of the world's foremost experts on drilling operations, founded a drilling school to help supervisors learn how to properly supervise a drilling operation. He taught people how to plan and prevent problems, recognize problems that are developing, determine the root cause, and then the best solution to resolve the problem. He also taught people to post-appraise the handling of problems to learn from the event. Companies all over the world valued the training that he provided and sent their personnel to his school.

The BP Oil Spill, also known as the Deepwater Horizon blowout, is listed as the third worst of the ten largest man-made disasters in America. There were eleven lives lost, and between four and five million barrels of oil were spilt in the Gulf of Mexico. After the well had been drilled to the targeted depth, a cement plug was set in the hole to seal off the well until it was ready to be produced. The regulations require that these plugs be properly tested to make sure a good barrier is in place. The crew on the Deepwater Horizon did not test the cement plug properly, and therefore did not get a valid test. The cement plug they had set was not good, but they did not recognize it because of erroneous test procedure and result. The cement plug was leaking, but they failed to recognize that they had a serious problem. After they thought they had a good plug set, they began displacing the riser, which had heavy fluids in it, with sea water, which was much lighter and did not balance the pressure in the well. When the hydrostatic pressure of the well decreased and the overbalance in the well was lost, the well blew out. There were many poor decisions made that led up to this disaster, and all of them contributed to this huge disaster. If the crew had properly tested the cement plug, they would have known that the cement plug they set was bad. If the crew had not displaced the riser with sea water, the well would not have blown out.

Our text is not about an oil spill or other disaster, but it does have many similarities. The church in Corinth had a problem with sexual immorality. It was such a big problem that immorality of that kind did not exist even among the Gentiles. The church did not do anything about the first problem, which revealed a second problem, arrogance in the church. They were boasting instead of mourning. The third problem was that they did exercise church discipline. In Part 1 we will look at the problems, and in Part 2 we will look at Paul's response and the action list for the Corinthian church to carry out. These were lessons for the church in Corinth, but these principles are relevant to every church today.

1. **Problems (Part 1)**
  - a. Problem 1: Immorality (1 Cor 5:1)
  - b. Problem 2: Arrogance (1 Cor 5:2)
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2. **Paul's Responses (Part 2)**
  - a. Paul's Judgment (1 Cor 5:3-5)
  - b. Paul's Letters and Training (1 Cor 5:6-13)
  - c. Paul's Warning (1 Cor 4:21)
3. **Corinthian's Action List (Part 2)**
  - a. Repent (1 Cor 5:2)
  - b. Remove the Wicked Person (1 Cor 5:2, 5:9-13)
  - c. Do Not Associate with the Wicked Person (1 Cor 5:9-11)

(1 Cor 5:1–13) “It 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. {2} You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. {3} For 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. {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, {5} I 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. {6} Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? {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. {8} Therefore 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. {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. {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. {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.”

## 1. Problems

### a. Problem 1: Immorality (1 Cor 5:1)

Paul begins by saying that it was actually reported that there is immorality among you. The KJV says that it is reported commonly that there is fornication among you. Problem number one is the sexual immorality in the church. The report probably came from Chloe’s people, who had been the ones that informed Paul of the quarrels among them. There were many different problems in the church, but the problem being addressed here is sexual immorality.

(1 Cor 5:1) “It 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.”

(1 Cor 1:11) “For I have been informed concerning you, my brethren, by Chloe’s people, that there are quarrels among you.”

The Greek word is *porneia* (Strong’s G4202), which means fornication or harlotry. It comes from *porne* (Strong’s G4204), which means to act the harlot. We get our English word, pornography, from this Greek word. Some say that *porneia* only refers to sexual immorality between unmarried individuals, which is fornication. In some verses both fornication and adultery are mentioned, and since a different word is used for adultery (*moichos*, Strong’s G3432), they believe that *porneia* only refers to sexual immorality between unmarried individuals. Most scholars say that *porneia* refers to any immoral sexual activity outside of marriage, which would include: fornication, adultery, homosexuality, lesbianism, bestiality, incest, or other perversions. In our text today the specific sexual immorality was incest. A man in the congregation had taken his father’s wife. The father’s wife, and the son’s mother had probably died, and he had probably remarried. The son and his step-mother became sexually involved.

The Bible is also very clear about sexual immorality. In the Old Testament, in Leviticus 18:8, God tells us that we are not to uncover the nakedness of our father's wife. Uncovering the nakedness refers to sexual involvement with the person. We are not to uncover the nakedness of our blood relatives, which would include our mothers, sisters, daughters, or even our mother's sisters (Lev 18:6-18). Men were not to lie with other men as one lies with a woman, for it is an abomination (Lev 18:22). Men and women were not to have any intercourse with animals (bestiality), for that is perversion (Lev 18:22-23).

(Lev 18:6–23) “None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. {7} You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. {8} You shall not uncover the nakedness of your father's wife; it is your father's nakedness. {9} ‘The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. {10} ‘The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. {11} ‘The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness. {12} ‘You shall not uncover the nakedness of your father's sister; she is your father's blood relative. {13} ‘You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. {14} ‘You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. {15} ‘You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. {16} ‘You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. {17} ‘You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. {18} ‘You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. {19} ‘Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. {20} You shall not have intercourse with your neighbor's wife, to be defiled with her. {21} ‘You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD. {22} You shall not lie with a male as one lies with a female; it is an abomination. {23} Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.”

God also makes it very clear in the New Testament. In 1 Thessalonians, Paul wrote that it is God's will for us to abstain from sexual immorality. God tells us that His will is our sanctification, which means our holiness. God wants us, His people, His church, to live holy lives. Our sanctification means that we must “abstain from sexual immorality, and that we know how to possess our vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God.” God has not called us for impurity, but for holiness or sanctification. Sanctification is both instantaneous, and it is also progressive. We are forgiven of all sins when we receive Christ. We are justified or declared innocent, and are called saints. But our lifestyles and behavior are not instantly changed. We must renew our minds, repent of sins, and be transformed, which is progressive sanctification.

(1 Thess 4:3–7) “For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; {4} that each of you know how to possess his own vessel in sanctification and honor, {5} not in lustful passion, like the Gentiles who do not know God; {6} and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all

these things, just as we also told you before and solemnly warned you. {7} For God has not called us for the purpose of impurity, but in sanctification.”

In this sanctification process, specifically relating to sexual immorality, the Lord tells us to make no provision for the flesh in regard to its lusts. In our dating culture today, we make lots of provisions for the flesh, and Christians are not to play around in this area.

(Rom 13:13–14) “Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. {14} But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”

If a Christian finds himself in a compromising situation, what should he do? God tells us to flee immorality. We are to run away from it. That is what Joseph did when Potiphar’s wife tried to get him to lay with her. The New Testament had not been penned, but Joseph did what he knew he needed to do in that compromising situation; he fled. He is our example of what to do when we are facing immorality.

(Gen 39:11–12) “Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside. {12} She caught him by his garment, saying, “Lie with me!” And he left his garment in her hand and fled, and went outside.”

(1 Cor 6:18) “Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.”

In 1 Corinthians 6:9-11, Paul warned about being deceived, that fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, covetous, drunkards, revilers, and swindlers will not inherit the kingdom of God. God is a holy God and He is very clear in the New Testament about who can inherit the kingdom of God. The gospel message is for everyone, but not everyone will inherit the kingdom of God.

(1 Cor 6:9–10) “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, {10} nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

When we come to Christ, we must repent and follow the Lord. In Luke 24:46-47, Jesus told His disciples that it had been written that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations. At Pentecost in Acts 2, people asked Peter, “Brethren, what shall we do?” He said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins.” When we come to Christ, we turn from our sins and trusting in ourself to trusting in God. We were having lunch last week with some friends, and they were alarmed that a man that had been to seminary had taught that no repentance is needed for salvation. Repentance (metanoia, Strong’s G3341) means to do an about face, to think differently or afterwards. We do not earn our salvation by repenting; we are saved by grace, but there will be fruit and evidence of our salvation, and that is a transformed life.

(Luke 24:46–47) {and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, {47} and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.”

(Acts 2:37–38) “Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” {38} Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

In Revelation 2:18, God gave John a prophetic word for the church in Thyatira. He commended them for their deeds, their love and faith and service and perseverance. However, He rebuked them for their toleration of Jezebel, who had led some in the church to commit acts of immorality (porneuo). The church in Corinth was in the same boat; they were tolerating this gross act of immorality.

(Rev 2:19–22) “I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. {20} But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. {21} I gave her time to repent, and she does not want to repent of her immorality. {22} Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds.”

There was rampant sexual immorality in Corinth. According to historians the two most immoral cities in the world at that time were Athens and Corinth. Even their worship to pagan gods included sexual activity with cult prostitutes. The people in the church had come out of that sexually immoral culture. In 1 Corinthians 6, after saying that fornicators, idolaters, and adulterers will not inherit the kingdom of God, Paul added, “Such were some of you; but you were washed, but you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.” In 1 Peter 2:9, God tells us that we are a holy nation, a people for God’s own possession, and that we have been called out of darkness into His marvelous light. We don’t bring darkness into the kingdom of God; we are called out of darkness into His marvelous light. The Corinthians had come out of an immoral culture, but even in that immoral culture incest did not exist. There was immorality in the church beyond what was accepted culturally.

(1 Cor 6:11) “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

(1 Pet 2:9–10) “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; {10} for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.”

The problem in Corinth was sexual immorality. We have statistics about the church in America. According to George Barna, 64% of men who identify themselves as Christians, look at pornography monthly. 11% of men who identify as Christians look at pornography daily. Remember that the word pornography comes from the Greek word, porneia.

Another research firm is Pew Research. In their research, they addressed the attitudes about immorality. They found that 57% of people identifying as Christians said that sex between two unmarried adults is acceptable (33% always, 24% sometimes). Some people have questioned the surprising high percent in the church, but they also broke it down between different groups. The

Catholics had a higher percent than Protestants, but 44% of Protestants said that sex between unmarried adults is acceptable. For unbelievers, who were atheists or agnostics, which is a large portion of the population, 94% said that sex between unmarried adults is acceptable. Another shocking statistic was that 46% of Christians said sex on a first date is acceptable. Only 54% said it was unacceptable. We have a Corinthian mindset in America, and the problem of sexual immorality in the church in America is just as serious as it was in Corinth.

Unfortunately, like the workers on the Deepwater Horizon, the church has been deceived and is not aware that there is a problem. We are carrying on as if there is no problem, and are not dealing with the problem. The crew falsely interpreted the results to come up with the results they wanted. Some churches have interpreted God's word to come up with a result that they want; they have determined their own standards of acceptable behavior, and now accept homosexuality, lesbianism, fornication, and other sexual immorality. Churches not only allow immorality, they allow homosexuals, lesbians, and other immoral people to lead their congregations. Paul prophesied this in 2 Timothy 4:3-4 when he wrote that the time would come when people would not endure sound doctrine, but would accumulate teachers in accordance to their own desires, and will turn away their ears from the truth. We live in that day and time that he spoke about.

(2 Tim 4:3-4) "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, {4} and will turn away their ears from the truth and will turn aside to myths."

#### b. **Problem 2: Arrogance** (1 Cor 5:2, 5:6)

The first problem was sexual immorality in the church. The second problem was their arrogance, which was revealed in their attitude about sin. Paul said that they had become arrogant and have not mourned. In verse six he said that their boasting is not good. We do not know if there was boasting about the sexual immorality, their divisions over different leaders, their worldly wisdom and knowledge, or their spiritual gifts. We just know that they were arrogant and had not mourned over the grievous sin in the church. They should have been mourning and grieving over the sin, but they were so arrogant that they did not see their own sins. Arrogance blinds people of their sinfulness, and hinders them from repenting

(1 Cor 5:2, 6) "You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst... {6} Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?"

The second problem was the arrogance of the Corinthians about sin. In Psalm 51, God tells us that the sacrifices of God are a broken spirit, and He does not despise a broken and contrite heart. The church in Corinth did not have a humble or a contrite heart.

(Ps 51:17) "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise."

In Isaiah 66:2, God tells us the one that He will look to, him who is humble and contrite in spirit, and who trembles at His word. Those are three things that I have tried to incorporate into my own life. I want to be humble in Spirit. I don't want to be proud and arrogant. I want God's face to shine on me. I want Him to regard me, and with a smile on His face. I want to be contrite of

spirit, which means to be smitten, maimed, broken, remorseful and repentant of sin. When a person has a contrite heart, they will repent of sin in their life, and will not allow sin to remain. I also want to tremble at God's word. I want to reverence and hold in high value and regard the Word of God. These three characteristics are important to me, and should be for every believer.

(Is 66:2) "For My hand made all these things, thus all these things came into being," declares the LORD. "But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word."

In Luke 18, Jesus told a parable about a person with a humble and contrite heart, and someone with a proud and arrogant heart. A parable (parabole, Strong's G3850) is a similitude, a fictitious narrative or story that depict a spiritual truth or principle. In the parable, a Pharisee and a tax collector went up to the temple to pray. Notice the arrogance of the Pharisee's prayer. "God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get." The tax collector had a broken and contrite spirit; he was unwilling to lift up his eyes to heaven, and was beating his breast, saying, "God, be merciful to me, the sinner!" Notice God's response; the tax collector went to his house justified and the Pharisee was not justified. Then Jesus said, "Everyone who exalts himself will be humbled, but he who humbles himself will be exalted. The Pharisee was a sinner, but he was blind to his own sinful condition. Arrogance blinds people and hinders their ability to repent. The tax collector was also a sinner, but he humbled himself and asked for forgiveness. The church in Corinth should have humbled themselves and asked God to forgive them. They should have repented of the sin in the church, but they were arrogant and did not repent.

(Luke 18:9–14) "And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: {10} "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. {11} The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. {12} I fast twice a week; I pay tithes of all that I get.' {13} But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' {14} I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

### c. **Problem 3: Failure to Discipline** (1 Cor 5:2)

The third problem was that the Corinthian church had not removed the one who had done this deed from their midst. They had failed to exercise church discipline. There are many reasons why churches do not exercise church discipline. Paul attributes their lack of church discipline to arrogance. They had become arrogant and instead of mourning about the sin, they did nothing.

(1 Cor 5:2) "You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst."

James wrote about pride and sin. In James 4, he wrote that we should cleanse our hands, purify our hearts, be miserable and mourn and weep. Our laughter should be turned into mourning and our joy to gloom. We are to humble ourselves in the presence of the Lord. When we sin, we are called to humble ourselves and repent. The church in Corinth was arrogant and did not humble themselves and mourn. Arrogance is one of many things that will keep a church from exercising church discipline.

(James 4:8–10) “Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. {9} Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. {10} Humble yourselves in the presence of the Lord, and He will exalt you.”

Some churches will not exercise church discipline because of doctrinal reasons. They have an acceptance policy of everyone and every lifestyle. Some churches do not exercise church discipline because the numbers in attendance and offerings might suffer. Some churches do not exercise church discipline because they don't have a church membership, and you cannot put someone out of the church if there is not a membership to put them out of. Some churches do not exercise church discipline because it requires confrontation and is difficult. They would rather just live with it.

Some do not exercise church discipline because they lack understanding. There are lots of questions that we need to understand before exercising church discipline. When someone does a flagrant sin, should they be removed from the body? At what point is someone to remove the person from the midst? What is the process of removing someone from the midst of the brethren? What is the goal of church discipline? Where is the grace in the process? Where is the opportunity for forgiveness and restoration? Who carries out these steps of discipline? Aren't we suppose to accept everyone and not judge anyone? What about the log in our own eye? Didn't the Lord tell us to judge not lest we be judged? Who are we to be judging other people? These are all excellent questions, and all of them need to be answered. If a church is going to carry out church discipline, the church must have an understanding of all these questions.

In particular, both the leadership and the congregation need to have an understanding of all of these questions, and be committed to taking Biblical discipline when appropriate. The leadership at Connection Church has studied these issues, and we feel more prepared to address these kinds of issues when they come up.

### **Conclusion and Applications**

We do not know if the church had been taught and given full understanding of what needed to be done. What we do know is that they had not exercised church discipline. When the flagrant sin was committed, and was still going on, they looked the other way, rather than dealing with the problem. Our text today deals with the immediate problem in Corinth and what needed to be done. Next week we will look at Paul's responses and his instructions to the Corinthians. He gave them several courses of action to take.

I want to end this morning with Ephesians 5. In verse three, Paul wrote that immorality or any impurity or greed must not be named among them. Immorality was named among the Corinthians. They had a problem and they had not dealt with it. Just as Paul told the Corinthians, he tells the Ephesians, so that they would know for certainty, “that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”

(Eph 5:3–5) “But immorality or any impurity or greed must not even be named among you, as is proper among saints; {4} and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. {5} 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.”

In verse twenty-five, Paul is exhorting husbands to love their wives as Christ loved the church. It is a great passage about marriage, but he is also making a point about the church. God wants the church to be sanctified and cleansed. He wants the church in all her glory, without spot or wrinkle or any such thing. God wants the church to be holy and blameless. He does not want immorality or any other sin to be named among us; He wants a pure bride that has been made ready. He wants the Connection Church of Rome to be a pure bride. When problems and issues arise, he wants us to deal with them in a Biblical way. He wants us to clean out the leaven so that the leaven does not spread. Like Paul, we want to teach the whole counsel of God's word so that we can walk in God's ways.

(Eph 5:25–27) “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, {26} so that He might sanctify her, having cleansed her by the washing of water with the word, {27} that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.”

### **Prayer**

Father God, You are a holy God. You are looking for a holy and blameless bride. We want to be that holy and blameless bride. We do not want immorality or any other sin even to be named among us. Lord, we ask You to give us a humble and contrite spirit. We ask You to give us a fear of You and a reverence for You. We ask You to give us wisdom. Like the Corinthians, we live in a culture of immorality. Help us to be sanctified and renewed in our minds. Help us to properly represent You to the people in Rome. We love You, and we want to be a church ready for You. We pray this in Jesus' name. Amen.

**Introduction** (1 Cor 5:1–13)

**1. Problems**

- a. **Problem 1: Immorality** (1 Cor 5:1, 1:11, Lev 18:6-18, Lev 18:22, Lev 18:22-23, 1 Thess 4:3–7, Rom 13:13-14, 1 Cor 6:18, 6:9-11, Rev 2:18)
  
- b. **Problem 2: Arrogance** (1 Cor 5:2, 5:6, Ps 51:17, Is 66:2, Luke 18:9–14)
  
- c. **Problem 3: Failure to Discipline** (1 Cor 5:2, James 4:8–10)

**Conclusion and Applications** (Eph 5:3–5, 5:25-27)