

Introduction

Last week, the Village Church in Dallas had to exercise church discipline with their Senior Pastor. He had not used language appropriate for a pastor in his online messages with another woman. “He did not model the behavior that we expect of him,” a church statement said. ¹ “The larger Southern Baptist community has struggled to deal with sexual misconduct allegations.”

It is not just the Southern Baptist denomination that has struggled; nearly every denomination has struggled with exercising church discipline, particularly at the leadership level. Most of the issues have revolved around sexual misconduct, although the issue at the Village Church in Dallas was not sexual or romantic.

A number of years ago I was asked to be involved with another church in New Mexico. I became aware of some issues regarding the leader of the church. I wrote the Senior Pastor and his Associate Pastor, and told them that they needed to correct a situation going on. I also told them of the consequences if they did not do it. They did not address the situation, and it turned out exactly like I warned them. Later on, the denomination had to disassociate themselves from the church for another unrelated issue. They exercised church discipline at a whole different level. Although church discipline is not a popular thing, it is necessary at times.

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 not exercise church discipline. In Part 1, we covered those three problems, and many of those problems are still problems in the church today. Today, we will deal with Paul’s responses to the problems, and the action list that he gave to the Corinthians about how to deal with the problems. 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)
 - c. Problem 3: Failure to Discipline (1 Cor 5:2)
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,

¹ <https://www.foxnews.com/us/popular-evangelical-pastor-abruptly-steps-down-citing-unwise-relationship>

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

There were three problems in the church in Corinth. The first problem was immorality or fornication. The Greek word is *porneia*, (Strong's G4202), which could refer to a number of different types of sexual immorality, and in this case, it was incest. A man had his father's wife, and this was not even practiced in the sinful culture of Corinth. Corinth and Athens were considered the two most immoral cities in the world at that time, and even in that culture, this kind of immorality did not even exist. It was common knowledge, and everyone knew about it.

(1 Cor 5:1–2) “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.”

The second problem was the church was arrogant. Instead of mourning and repenting of the sin, they were boastful and arrogant. The third problem was a failure to deal with the sin; they were tolerating the sin. The Corinthians may have been blinded by their arrogance to their own sins. The Corinthians may have been too proud and arrogant to humble themselves. The Corinthians may not have understood why or what they needed to do. We just know that they were arrogant and had not mourned, repented, and dealt with the problem.

2. Paul's Responses (1 Cor 5:3-5)

When Paul heard about the situation in Corinth, he responded three different ways. First, he judged the man, as if there in person. Second, he wrote them letters rebuking, correcting, and training them what to do. Third, he issued them a warning.

a. Paul's Judgment (1 Cor 5:3-5)

The sin in the church was common knowledge. The NASB says, “It is actually reported that there is immorality among you...” The Greek word for actually is *holos* (Strong's G3654), which means completely, altogether, everywhere, commonly, or utterly. The KJV reads, “It is reported commonly that there is fornication among you...” This incident is common knowledge; everyone knew about it. This is a significant piece of information to know. Paul's response and judgment is based on the public knowledge of this grievous sin in the church.

(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 5:1) (KJV) “It is reported commonly that there is fornication among you...”

In Matthew 18:15-17, Jesus taught how we are to deal with sin. If our brother sins, we are to go and show him his fault in private. If he listens to us, we have won our brother, and the matter is kept private as much as possible. Notice that the goal of the confrontation is to win our brother. It is to restore him to fellowship with God and with others. Discipline is not about punishing people, but about winning and restoring them. Our attitude and approach needs to be in alignment with the goal. God does not want us to publicly shame anyone. Instead, we are to protect the reputation and honor of people. In this particular matter, the sin was commonly known. It was beyond the private stage.

(Matt 18:15) “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.”

Jesus went on to say that if the brother does not listen to us, then we are to take one or two others with us and confront the brother again. The circle of those involved has grown. In the Old Testament, legal matters required two or three witnesses to confirm every fact. If the brother listens to the two or three that have gone to him, then they will have won the brother, and only a few people are aware of the man’s sin. However, if the man does not listen, then the matter is escalated to the next level. Even though the discipline process has progressed to the next level, the goal has not changed; it is to win and restore the brother who is sinning.

(Matt 18:16) “But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.**”

(Deut 19:15) “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.”

If the brother refuses to listen to the two or three, then they are to tell it to the church. The whole body is now involved. Everyone knows about the matter, and everyone is now involved in trying to win the brother back. If the brother refuses to listen even to the church, they are to consider him as a Gentile or tax collector.

(Matt 18:17) “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

In Corinth, the matter was already at the public knowledge stage; it was common knowledge. Therefore, Paul begins dealing with the matter at the third level, the church level. At this point, when you bring something before the whole church, the elders of the church need to be involved. Many believe the leadership must get involved in the second stage, and an elder should be one of the one or two that is brought along to confront the person. I believe the second person should be someone that is aware of the situation, or someone in leadership, but not necessarily one of the elders. These are acceptable applications, but the Scriptures do not mandate that a leader be involved. When you reach the church level, the elders must be involved.

There are lots of questions about what it means to treat someone like an unbeliever or tax collector. The Gentiles and tax collectors were symbolic of sinners and unbelievers, so the church was to treat the brother like an unbeliever. We try to win unbelievers to the Lord. However, the Lord's Supper is for believers, not unbelievers. Their participation in the Lord's Supper, service, and fellowship would be limited.

Paul carried out the Lord's instructions about discipline, but he went straight to the third step because it was already common knowledge in the church. Even though Paul was not physically in Corinth, he was present in spirit and judged the man as if he was present. What was his judgment? In the name of the Lord Jesus, with the power of the Lord Jesus, he delivered the man over to Satan for the destruction of his flesh so that his spirit could be saved in the day of the Lord Jesus.

(1 Cor 5:3-5) "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."

Because it was already at the church level, and there had been no repentance, he moved forward with treating the brother as a tax collector or Gentile, someone who is not under the spiritual authority and covering of the church. Paul wrote, "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. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, 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." Paul judged the man. Paul was not in error or being haughty when he judged; he is protecting and promoting the purity of the body. Paul removes the spiritual covering of the man.

In 1 John 5:18-19, God tells us that those who have been born of God, that is all believers, are kept by Him and the evil one does not touch him. Unbelievers are not under the spiritual covering or protection of God. Instead, the whole world lies in the power of the evil one. Paul removed the spiritual covering from the man, so that he was as a tax collector or sinner that does not know God. When someone goes out from under God's authority, it is a dangerous place to be. Sometimes, it takes harsh consequences to get someone's attention, and Paul is hoping that this man will repent when he begins to reap the consequences of his actions, and comes under the power of the evil one.

(1 John 5:18–19) "We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. {19} We know that we are of God, and that the whole world lies in the power of the evil one."

Many people in the body of Christ do not understand spiritual covering. A wife is under the spiritual protection of her husband. The husband is under the spiritual covering of Christ. The church is the body of Christ. Jesus is the head of the church. In 1 Corinthians 11:3, Paul wrote that Christ is the head of every man, and the man is the head of a woman. In Colossians 1:18, he wrote, "He is also head of the body, the church..." When we join a church, we come under the spiritual covering of that church, which Christ is the head. There are lots of people professing to be Christians that are not church members and are not under any spiritual covering.

(1 Cor 11:3) “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.”

(Col 1:18) “He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.”

Paul removes the spiritual covering from this man. He delivered the man over to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. Paul is not the one who will judge the man’s soul, but Paul does judge the man in the flesh for his immorality. The devil is out to kill, steal, and destroy; that is what he does. Paul is removing the spiritual protection from the man so that he is now open to the destruction of Satan.

(John 10:10) “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.”

b. Paul’s Letters and Training (1 Cor 5:9)

In verse nine we find that Paul had written an earlier letter, and in that letter he told them not to associate with immoral people. As the one that planted the church, I believe that he had taught them about church discipline. Then, in his earlier letter, he told them not to associate with immoral people. This is Paul’s second letter, and most scholars believe that he wrote four letters to them. Paul has continued to exhort, admonish, and train them about this and other topics. Paul taught the full counsel of God, so he responds to the report with another letter to them.

(1 Cor 5:9) “I wrote you in my letter not to associate with immoral people;”

(Acts 20:27) “For I did not shrink from declaring to you the whole purpose of God.”

Paul gave some guidance and clarification about this in verses nine through eleven. The first clarification is about immoral people in the church and immoral people in the world. They were not to disassociate themselves with the people of the world. Jesus ate with sinners and tax collectors because He was trying to win the lost. However, Jesus ate the Passover Meal with His disciples. Paul said that if we were not to associate with all the immoral people, we would have to go out of this world. Paul is dealing with immoral people in the church.

(1 Cor 5:9–11) “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.”

The second clarification he gives is about what it means to associate with an immoral person in the church. He said that we were not even to eat with such a one. The church shared meals with one another on a regular basis. They were devoted to the breaking of bread and fellowship. In their meetings, they shared a meal, and the context of Paul’s correction in 1 Corinthians 11, we clearly see that the church would come together to eat. They were to wait for one another, and if someone was so hungry that he could not wait, he should eat at home, so that when they came together, they would not be judged.

(1 Cor 11:33–34) “So then, my brethren, when you come together to eat, wait for one another. {34} If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.”

Paul also gave guidance about who church discipline should be done to. It is not exclusively used for immorality. Paul includes those who are covetous, swindlers, and idolaters. Jesus said if our brother sins, so all of these fit within the broader term, sin. In Paul’s letter to the Thessalonians, there was a problem of laziness. There were those in the church that were not working, and were trying to freeload off of others. In verse six, Paul tells the church to keep away from every brother who leads an unruly life. In verse 14, he tells them not to associate with anyone who does not obey these instructions. Instead, they were to admonish, or gently warn them. These brothers who refused to work were not to be allowed to eat, but to eat their own bread. These freeloaders were coming only for the meals, and were not working.

(2 Thess 3:6-15) “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. {7} For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, {8} nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; {9} not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. {10} For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. {11} For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. {12} Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. {13} But as for you, brethren, do not grow weary of doing good. {14} If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. {15} Yet do not regard him as an enemy, but admonish him as a brother.”

A few years ago, I was reaching out to a man that lived in the apartments near our facility. He would come to church and pressure people to give money to him. I told him that he was allowed to come for fellowship and to learn, but he could not come to prey on the flock. He would come to the fellowship meals, even if he did not come to the service. I told him that he was welcome to come to church and to share a meal with us, but we were not a free food service. The man refused to work for a living. He made money by standing at busy intersections and begging for money. He said that the vets were the easiest to get money from. He called himself a professional fund raiser. Paul’s instructions about not associating and sharing meals with was not just for immoral people in the church, but it was also for those that were living, idolatrous, unruly, and covetous lives.

Jesus gave the principle of church discipline, and He focused on the goal, which was to win our brother, and the protection of the guilty person in the process, by minimizing exposure to unnecessary parties. Paul expounded on it in his letters, and in our text, he focused on the reason for exercising church discipline. In Galatians 6, Paul focused on the attitude of those bringing correction. The restorer must be in a good spiritual condition. Second, the restorer must go in a spirit of gentleness. Third, he must go in a spirit of humility, knowing that he too can sin. Therefore, he must be very careful. Paul also tells them to bear with the brother, as it may be a process, rather than a quick fix. The long-term actions are to bear our brother’s sins. We are to be committed to helping him through the process of restoration.

(Gal 6:1-2) “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. {2} Bear one another's burdens, and thereby fulfill the law of Christ.”

The focus of Paul’s training in 1 Corinthians 5 is why the Corinthians needed to remove the wicked man. Paul is not concerned about how much money the wicked man may be giving or church attendance; he is concerned about the purity and holiness of the church. He told them that a little leaven leavens the whole lump of dough. Paul was concerned that the immorality in the church would spread throughout the church. Therefore, the leaven or sin needed to be cleaned out. We need to see the church from God’s perspective, and He wants a pure bride.

(1 Cor 5:6–8) “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.”

Paul said that Christ our Passover has also been sacrificed, and that they needed to celebrate the feast with the unleavened bread of sincerity and truth. Leaven represents sin, and Paul said they were not to celebrate with the old leaven, or with the leaven of malice and wickedness. They were to cleanse the house of God of sin and celebrate with sincerity and truth. In the Old Testament, when the Jews celebrated the Passover, they had to remove all the yeast from the house, and celebrate the feast with unleavened bread. Whoever ate anything leavened was cut off from Israel. In the same way, Paul tells them to remove the leaven from the house of God, so that they could celebrate the Passover Lamb with the unleavened bread of sincerity and truth.

(Ex 12:8-15) “They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.... {15} Seven 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.”

Another clarification must be made about Paul’s comments. Paul makes a distinction between those in the church and those outside the church. How do you know who is in the church and who is outside the church? Paul is talking about church membership. There are many people and churches that do not believe in or have membership. Church membership is about a being part of a local body of believers. When I think of my own body, my hands are connected to my body. My feet are different members of my body, but they are also connected. Church members are those who have formally connected themselves to a local body. The Bible does not have a set way for members to connect, but there are some guiding principles.

(1 Cor 12:12-26) “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.... {25} so that there may be no division in the body, but that the members may have the same care for one another. {26} And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.”

We know in Hebrews 13:17 that the members of a church are to obey and submit to their leaders. The leaders of the church have to give account to God for those under their care. They need to know who they are giving account for. Church membership involves submitting yourself to the

oversight of the pastors of that church, and for the pastors to accept the responsibility of watching over you.

(Heb 13:17) “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

Church membership is not just about a sheep and the shepherds; it is about a sheep becoming part of the flock. In chapter twelve Paul teaches on spiritual gifts. He taught that we are one body with many different members of the body. When someone joins a church, they become a functioning member of that local body. They are to use their gifts to serve the other members of the body. In verse twenty-five, God tells us that the members are to care for one another. They are to comfort, rejoice, honor, and love one another. Church membership is about joining and becoming a member of the body, where you will be cared for by other members, and where you will care for others. There should be a formal process for a person to join and become a part of a local body.

c. **Paul’s Warning** (1 Cor 4:21)

Paul ended his admonition against arrogance in chapter four with a question, “What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness? There were no chapter or verse numbers when Paul wrote, and the conversation about immorality and arrogance flows right out of his warning. Paul wants the church to repent and get right with God. He is planning on coming to them, and when he gets there, he wants to see that the church has repented and followed his instructions.

(1 Cor 4:21) “What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?”

3. **Corinthian’s Action List**

What were the instructions that Paul gave? What were the things that he has told the Corinthians to do? There were three specific actions: repent, remove the wicked person, and do not associate with the wicked person.

a. **Repent** (1 Cor 5:2)

Paul did not order the Corinthians to repent; he simply said that they did not mourn so that the one who had done this deed would be removed. Mourning is part of a godly sorrow that leads to repentance.

(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.”

In 2 Corinthians 7, Paul said that his letter caused them to sorrow, and he did not regret it. He said that they had been made sorrowful to the point of repentance according to the will of God. The sorrow according to the will of God produces a repentance without regret, but the sorrow of the world produces death. Lots of people are sorrowful about things, in particular, that they got caught and are suffering the consequences of their action. A godly sorrow is not sorrowful because of the consequences, but is truly sorrowful about the sin, and this sorrow leads to

repentance. The first response and action Paul wanted was repentance, and they repented. We know that they repented because in 2 Corinthians 7:8-11, Paul said that they had been made sorrowful to the point of repentance.

(2 Cor 7:8–11) “For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that that letter caused you sorrow, though only for a while—{9} I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us. {10} For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death. {11} For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.”

b. Remove the Wicked Person (1 Cor 5:2, 5:9-13)

The second action Paul wanted them to take was to remove the wicked person. In verse two, Paul wanted them to mourn so that they would remove the wicked person from their midst. In verse seven, he wanted them to clean out the old leaven of malice and wickedness. He wanted the sin removed, and for it not to spread to other members. When we allow certain behaviors, it becomes acceptable behavior, and others may join in. We must clean out the leaven to purify the body, and to keep sin from spreading to others.

(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.”

(1 Cor 5:7–8) “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.”

In verse 13, Paul ends by commanding them, “Remove the wicked man from among yourselves.”

(1 Cor 5:13) “But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.”

c. Do Not Associate with the Wicked Person (1 Cor 5:9-11)

The third action that the Corinthians needed to take was to not associate with the wicked person. Karen and I ordered a round table for our kitchen dining nook, and we ordered it from an Amish furniture store in Ohio. The man that delivered the table was very nice, and in Karen’s conversation with him, we found out that he had left the Amish church. Karen asked him if he had been shunned. He was very open about the matter, and also why he had left. He told us that it is not as strict as it used to be, and his parents still talk to him. The shunning by the Amish goes beyond what Paul wrote. They were not to share meals, and in particular, the Lord’s Supper with the wicked man. But if we are going to treat him like a tax collector or Gentile, we should be reaching out to the person and trying to win him to the Lord, not completely isolating and shutting him out of our lives.

(1 Cor 5:9–11) “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.”

Conclusion and Applications

We know from 2 Corinthians that the church obeyed Paul’s instructions. They repented of their arrogance, removed the wicked man from their midst, and did not associate with him. The discipline also brought about repentance in the man who was living in sin. Paul wrote that the punishment that was inflicted by the majority was sufficient, and that they now needed to forgive and comfort him so that the man would not be overwhelmed by excessive sorrow. The goal of discipline is not to hurt someone, but to restore them to Christ. The goal had been reached, and now they were instructed to forgive and comfort the man.

(2 Cor 2:6–7) “Sufficient for such a one is this punishment which was inflicted by the majority, {7} so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.”

Prayer

Father God, You are coming for a bride that is spotless and without wrinkle. You are coming for a pure bride. Father God, help us to be a holy people. Help us to have a healthy fear of the Lord, where we hate sin. Give us grace and wisdom and boldness to confront sin. Help us to confront in a spirit of humility, grace, love, and gentleness. May we mourn and repent when we sin, or when there is sin in the church. May we follow Your instructions on church discipline. Even though we may have to exercise church discipline, help us to hate the sin, but love the sinner. May our goal always be to win our brothers and sisters to Christ when they fall. May our goal always be to reach out to the tax collectors and sinners and win them to Christ. We ask these things in Jesus’ name. Amen.

Introduction (1 Cor 5:1–13)

1. **Problems** (1 Cor 5:1–2)

2. **Paul’s Responses** (1 Cor 5:3-5)

a. Paul’s Judgment (1 Cor 5:1, 5:3-5, Matt 18:15-17, Deut 19:15)

b. Paul’s Letters and Training (1 Cor 5:3-11, Acts 20:27, 1 Cor 11:33–34, 2 Thess 3:6-15, Gal 6:1-2, Ex 12:8-15, Heb 13:17, 1 Cor 12:12, 1 Cor 11:3, Col 1:18, John 10:10, 1 John 5:18-19)

c. Paul’s Warning (1 Cor 4:21)

3. **Corinthian’s Action List**

a. Repent (1 Cor 5:2, 2 Cor 7:8–11)

b. Remove the Wicked Person (1 Cor 5:2, 5:7-13)

c. Do Not Associate with the Wicked Person (1 Cor 5:9-11)

Conclusion and Applications (2 Cor 2:6–7)