

Chapter Five

In Chapter Five Paul begins to address a series of specific issues that need to be corrected in Corinth. The most blatantly sinful of these is the man of incest (1st Cor. 5:1-13). This man's openly sinful lifestyle should have been dealt with (1st Cor. 5:1-5). The Corinthians' failure to deal with it produced additional problems as the whole lump of dough became leavened (1st Cor. 5:6-8). These matters resulted from a misapplication of a previously given message (1st Cor. 5:9-13).

The Man of Incest

1. "It is actually reported" expresses the shocking nature of Paul's message. Ὅλως ἀκούεται. It is universally reported (Darby). I can hardly believe the report (NLT).
2. "There is immorality among you, and immorality of such a kind" continues the incredulous circumstances of Paul's discourse. ἐν ὑμῶν πορνεία, καὶ τοιαύτη πορνεία.
 - a. πορνεία ^{#4202}: unlawful sexual intercourse, *fornication* (Matt. 5:32; 15:19; 19:9; Mk. 7:21; Jn. 8:41; Acts 15:20,29; 21:25; 1st Cor. 5:1_{x2}; 6:13,18; 7:2; 2nd Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5; 1st Thess. 4:3; Rev. 2:21; 9:21; 14:8; 17:2,4; 18:3; 19:2).
 - b. πορνεύω ^{#4203}: *to commit fornication* (1st Cor. 6:18; 10:8_{x2}; Rev. 2:14,20; 17:2; 18:3,9).
 - c. ἐκπορνεύω ^{#1608}: *give one's self over to fornication* (Jd. 7).
 - d. πόρνη ^{#4204}: *harlot, female fornicator* (Matt. 21:31,32; Lk. 15:30; 1st Cor. 6:15,16; Heb. 11:31; Jms. 2:25; Rev. 17:1,5,15,16; 19:2).
 - e. πόρνος ^{#4305}: *male fornicator; male prostitute* (1st Cor. 5:9,10,11; 6:9; Eph. 5:5; 1st Tim. 1:10; Heb. 12:16; 13:4; Rev. 21:8; 22:15).
3. The fornication is of such a nature that even by the lowest of Corinthian standards, such a thing is against social standards and even the law.
 - a. Corinth was probably the most sexually promiscuous center in the Roman empire.
 - 1) In the earliest Greek literature it was linked with wealth (Homer *Iliad* 2. 569-70) and immorality.
 - 2) When Plato referred to a prostitute, he used the expression "Corinthian girl" (*Republic* 404d).
 - 3) The playwright Philetaerus (*Athenaeus* 13. 559a) titled a burlesque play *Ho Korinthiastis*, which may be translated "The Lecher."
 - 4) Aristophanes coined the verb *korinthiazomai* to refer to fornication (*Fragment* 354).
 - 5) According to Strabo (*Geography* 8. 6-20) much of the wealth and vice in Corinth centered around the temple of Aphrodite and its thousand temple prostitutes.
 - 6) For this reason a proverb warned, "Not for every man is the voyage to Corinth."¹
 - b. Mosaic Law prohibited marrying one's father's wife (Lev. 18:8; 20:11).
 - c. Roman Law prohibited such a thing as well (Cicero *Cluentis* 6.15; Gaius *Institutes* 1.63).
4. Perhaps even more shocking than the deeds of the fornicator, is the prideful acceptance of the Corinthians (1st Cor. 5:2).
 - a. "You have become arrogant." ὑμεῖς πεφυσωμένοι ἐστέ. Perf.pass.ptc. φουσιόω ^{#5448}: *to blow up, inflate* (φύσα: *pair of bellows*). fig. *to cause to have an exaggerated self-conception, puff up, make proud*. Used 7x in the NT: 1st Cor. 4:6,18,19; 5:2; 8:1; 13:4; Col. 2:18. φουσιώσις ^{#5450}: *swell-headedness, pride, conceit*. Hapax: 2nd Cor. 12:20.
 - b. This arrogance motivated their boasting (1st Cor. 5:6). καύχημα ^{#2745}: *boasting*.
 - 1) Boasting over this man's membership in their body?
 - 2) Boasting over their enlightened tolerance for his activity?
 - c. "And not mourned instead." οὐχὶ μᾶλλον ἐπενθήσατε. πενθέω ^{#3996}: *to mourn, mourn for, lament* (Matt. 5:4; 9:15; 2nd Cor. 12:21; Jms. 4:8-10).
 - d. The objective of such corporate mourning is the personal removal of the unrepentant sinner. ἵνα ἀρθῆ ἐκ μέσου ὑμῶν.
 - 1) This removal serves as a warning to others (Deut. 13:5; 17:7,12; 21:21; 22:21).
 - 2) This removal serves to produce sorrow, and motivate repentance (2nd Cor. 2:6-8).

¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

5. Paul remedies the Corinthians' negligence by rendering a spiritual judgment against the fornicator (1st Cor. 5:3-5).
- a. Paul is absent in body, but present in spirit. The unity of the Body of Christ is such that members of that Body can (in a sense) function with a "spiritual omnipresence."
 - b. Although the elders of Corinth failed in their responsibilities, Paul submits to the authority (name) of Jesus Christ, and exercises the power of Jesus Christ in handing down the ecclesiastical judgment (1st Cor. 5:4; Matt. 18:20; Jn. 5:22).
 - c. Because the Corinthians did not "remove" (1st Cor. 5:2,13), Paul "delivered" (1st Cor. 5:5).
 - 1) v.2—aor.pass.subj. ἀῤρω ^{#142}: *take away, remove* (Lk. 23:18; Jn. 1:29; 19:15; Acts 21:36; 22:22; Col. 2:14).
 - 2) v.13—aor.act.imper. ἐξάῤρω ^{#1808}: *to remove, drive away* (used here, and in a variant reading for v.2).
 - 3) v.5—aor.act.infin. παραδίδωμι ^{#3860}: *to give over, betray*. See God's use of παραδίδωμι in Divine discipline (Rom. 1:24,26,28).
 - d. Paul delivered "such a one." τὸν τοιοῦτον. Not only this specific man, but any other believer who engages in such open defiance of God's will.
 - e. Such last-resort measures of Divine discipline are instructional, motivational, and salvational.
 - 1) Instructional (1st Tim. 1:20). Remedial Bible classes for spiritual lessons that are not learned through positive volition. παιδεύω ^{#3811} vs. μανθάνω ^{#3129}.
 - 2) Motivational (2nd Cor. 2:4-11). Spiritual motivation based upon spiritual applications of love—NOT emotional coercion!!
 - 3) Salvational (1st Cor. 5:5). Divine discipline may be the only wake-up call that will prompt the carnal believer to turn to the Lord for deliverance (salvation) from his sin problem (Ps. 83:16; Heb. 12:11; Jms. 5:20; Ezek. 18:26-28).

The Leavened Lump

1. The plan of God is good in every way (טָרֵף בָּיֶטֶן) (Gen. 1:31). The Corinthians' harmful activity was not good (οὐ καλόν) (1st Cor. 5:6).
2. Do you not know (οὐκ οἶδατε) is a rhetorical question, equivalent to a strong statement: "Surely you know," or "Surely you have heard what is said in the past." Rom. 6:16; 11:2; 1st Cor. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24; + 1 non-Pauline use: Jms. 4:4.
3. Leaven, symbolically, represents sin throughout the Old & New Testaments.
 - a. Unleavened bread is called "the bread of affliction" (Deut. 16:3). It served as a reminder of the haste in which Israel departed from Egypt (Ex. 12:33,34).
 - b. The haste must be observed in contrast with the thorough deliberate search for leaven (Ex. 12:14-20). The greatest care was always taken by the Jews to free their houses from leaven—the owner searching every corner of his dwelling with a lighted candle.²
 - c. Leaven was prohibited in food offerings dedicated to the Lord by fire (Lev. 2:11).
 - 1) Honey was also prohibited, but salt was required.
 - 2) Leavened bread was required for the peace offering (Lev. 7:13), and for the wave offering at Pentecost (Lev. 23:17).
 - d. Christ used leaven to prophetically show the terrible corruption which will pervade the kingdom of heaven (Mt. 13:33).
 - e. Christ also warned against the leaven of the Pharisees & Sadducees (Mt. 16:6,12; Lk. 16:1), as well as the leaven of Herod (Mk. 8:15).
 - f. Previous Pauline usage (Gal. 5:8-10).
 - 1) Leaven is a persuasion that comes from a source other than the One Who calls us (v.8).
 - 2) Only a tiny amount of leaven is needed in order to thoroughly corrupt the whole lump (v.9).
 - 3) The agents of such "other viewpoints" are "disturbing" the flock and subject to Divine judgment (v.10).
4. Clean out. ἐκκαθάρατε Aor.act.imper. ἐκκαθαίρω #1571: *to remove as unclean, cleanse, clean out.* Used 2x (1st Cor. 5:7; 2nd Tim. 2:21). ἐκ #1537 + καθαίρω #2508 *to cleanse, prune* (Jn. 15:2).
5. A leavened lump (local church) can be de-leavened by this church cleaning because our redeemed position is unleavened by the finished work of Jesus Christ on the cross.
6. Just as Israel removed all leaven in order to observe Passover, local churches must cleanse themselves of metaphoric leaven in order to fully celebrate Christ (our Passover) (1st Cor. 5:8).

²Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Ex 12:15). Oak Harbor, WA: Logos Research Systems, Inc.

The Misapplied Message

1. Prior to writing 1st Corinthians, a previous letter to the church at Corinth warned the believers there to not “associate with fornicators” (1st Cor. 5:9). Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις.
 - a. Pres.mid.inf. συναναμείγνυμι #4874: *associate with*. 1st Cor. 5:9,11; 2nd Thess. 3:14; Hos. 7:8 (LXX)
 - b. Dat.plur. πόρνος #4205: *fornicators*.
2. This warning was not given with respect to unbelievers (1st Cor. 5:10).
 - a. Not at all, not altogether, by no means (οὐ παντως). Rom. 3:9; 1st Cor. 5:10
 - b. τοῖς πόρνοις τοῦ κόσμου τούτου. “the fornicators of this world.”
 - c. Or (ἢ) Covetous swindlers or idolaters. τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλότραις.
 - 1) Paul clarified that he was not warning against the fornicators of this κόσμος.
 - 2) Paul also expanded the subject beyond fornicators to covetous swindlers and idolaters.P= Legalism is narrowly focused, but grace widens the believers eyes.
 - d. The principle of separation does not mean that believers in the Church break all associations with unbelievers.
 - 1) We can’t leave the world, until the Lord takes us out of this world.
 - 2) We must be willing to serve as living and verbal witnesses to the Truth.
3. Separation is a principle for application with respect to “so-called” brothers (1st Cor. 5:11).
 - a. “A certain named brother.” μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος. Pres.pass.ptc. ὀνομάζω #3687: *to name, give name to*.
 - 1) Believers who name the name of the Lord are to abstain from wickedness. Pres.act.ptc. 2nd Tim. 2:19.
 - 2) Fornication, uncleanness, or greed must not even be named among us. Pres.pass.imper. Eph. 5:3.
 - b. Paul again expands “the list” to six items: fornicators, coveters, idolaters, revilers, drunkards, & swindlers.
 - 1) “The list” isn’t the point.
 - 2) Separation from leaven within the body is the point.
 - c. “Do not associate” is also expanded to “do not even eat with.” Pres.act.inf. συνεσθίω #4906: *to eat with*. Spiritual life separation also requires temporal life separation.
4. Proper application: judge yourselves. Leave the rest of the world to God (1st Cor. 5:12,13).
 - a. Outsiders. τοὺς ἔξω.
 - b. Within. τοὺς ἔσω ὑμεῖς.
 - c. Remove the wicked man from among yourselves. Aor.act.imper. ἐξάιρω #1808: *take away, remove*.