

Calvary Chapel of El Cajon Women's Bible Studies

1 Corinthians 5

Lesson 9

In 1 Corinthians 5, Paul brings to the attention of the believers in Corinth their lack of concern over a blatant sin being committed by one of their members. He swiftly corrects them and instructs them as to how they should be dealing with the person in sin. Sometimes the church misuses grace by using it as an excuse to ignore sin. This is not God's intention. God does not wink at sin and neither should we. May the study of this chapter give you the proper understanding of how and when the body of Christ should discipline one another.

DAY ONE: Read 1 Corinthians 5

1. Read through this week's verses using both your Observation Worksheets and another Bible translation or paraphrase. After reading through these verses, what would you say to someone if they asked you what they were about?

- a. 1 Corinthians 5 has been divided into three sections. List below the subject(s) covered in each section.

Verses 1-5

Verses 6-8

Verses 9-13

How would you title each section? Record your titles on the **Chapter & Paragraph Division Titles Chart** provided with your Observation Worksheet.

After titling each segment division, record a title for chapter 5.

2. At the right-hand side of the same chart are columns labeled **Key Word** and **Symbol**. They have been provided for you to record the key words and the symbol you have chosen to represent each one. Record the key words listed below and their symbols on the chart. Used in prior homework lessons: *God, Jesus, judge, Paul, and the recipients of the letter.*

New to this lesson: *sexual/sexually, not, and the phrase keep company*

Now, using the symbols you have chosen, mark each of the key words each time they are used in 1 Corinthians 5. Remember, as you mark the words *God, Jesus, and Paul*, to mark any personal pronouns that refer to them. You do not need to mark every word that refers them – only those that you feel are significant.

3. Paul uses the "term of conclusion" *therefore* three times in 1 Corinthians 5. A "term of conclusion" is a conclusion or summary that is being made as a result of something that has been previously stated. Mark the word *therefore* in verses 7, 8, and 13. Choose one of them and record what Paul's conclusion was based on.

4. Now, using the chart provided with your Observation Worksheets, add any information you feel is pertinent about the **Author(s)**, the **Recipients**, **Problems** and **Commands**.

DAY TWO: Read 1 Corinthians 5:1-5

1. The carnal state of the believers in Corinth not only resulted in contentiousness but now an even more shocking problem had developed. What was it?
 - a. Think about all of the *sexual immorality* that was occurring in Corinth at this time. Yet, this particular sin was not even attributed to the pagans of that day. Under the Mosaic Law, how would this sin have been dealt with? Leviticus 20:11
2. Equally as shocking as the sin itself, was the Corinthian believers' tolerance of it. "When we cease to take a serious view of sin we are in a dangerous position (Carlyle)." These believers were so *puffed up* with pride and busy boasting about their favorite preacher, they ignored this gross *sexual immorality*. According to 1 Corinthians 5:2a, what should they have been doing?
 - a. *Mourned* means they should have been grieved and sorrowful. This kind of *mourning* should have produced an action. What does Paul tell them they should have done with the man? verse 2b

Note: It is thought by some expositors that the woman in this situation was not dealt with because she was not a believer.

3. The phrase *taken away from among you* refers to the man being removed from the church. Although Paul was not present with them to deal with this unrepentant believer, what did he say they were to do? verse 5a
 - a. Why? verse 5b
 - b. Casting a man out of the church involves casting him back into the world, which is under the power of Satan. This is a serious action; one might even think it to be a harsh, uncaring action. What is revealed in Hebrews 12:5-11 about God's *chastening* or disciplining?
 - c. *Destruction of the flesh* does not refer to the death of the body. It refers to the sin nature. Record the purpose of this kind of church discipline according to 1 Corinthians 5:5c.
 - 1.) What does 1 Corinthians 11:32 say to confirm this?
 - 2.) How did God deal with the Psalmist when he went astray and what was the result? Psalm 119:67

4. What have you learned personally about God's chastening in your life?

a. What have you learned about God during times of chastening?

DAY THREE: Read 1 Corinthians 5:6-8

1. *Your glorying is not good. Why not?* verse 6

a. *Leaven* in the Bible is used as a type of sin because it spreads by fermentation and permeates the entire batch of dough. Paul uses the metaphor of *leaven* to illustrate the detrimental affect of sin tolerated in the body of believers. In what way is the sexually immoral Christian's presence in the church like *leaven*?

2. The believers in Corinth were exhorted to *purge out the old leaven* (the starter of the batch), that they may be a *new lump* (unleavened batch); a batch free from this corrupting principle of sexual immorality. Rather than *leaven*, what does Paul call the believers?

a. Since *leaven* refers to sin, *unleavened* refers to being free from sin. How did this occur? verse 7c

b. Why is Jesus called God's *Passover* lamb? John 1:29

Challenge: Explain the phrase *Christ our Passover* (1 Corinthians 5:7) from Exodus 12:3-6,21 and any other verses you may want to use.

c. What does the phrase *be a new lump* mean to you?

3. 1 Corinthians 5:8 begins with a conclusion based on prior verses. Because the believer has been purged of sin through the sacrifice of Jesus Christ, what does verse 8 tell us to do?

- a. The feast of the Passover was observed in celebration of God freeing the Jews from the bondage of the Egyptians. A lamb was sacrificed to symbolically spare the people from the plague of death. Jesus Christ is the true Passover Lamb. As Christians, we are to celebrate the fact that, because of His sacrifice, we have been freed from the bondage and penalty of sin. We are to celebrate this fact continually, keeping from our lives any leaven. What two attitudes does 1 Corinthians 5:8 specifically mention that are *leaven*?

- 1.) In what ways can these two attitudes, like *leaven*, begin to permeate their surroundings?

- b. Rather than fall prey to *malice* and *wickedness*, how are we to behave?

- 1.) Define *sincerity* and *truth* in your own words.

DAY FOUR: Read 1 Corinthians 5:9-11

1. We do not have a record of the letter that Paul referred to in 1 Corinthians 5:9. What did Paul tell them not to do?
 - a. Apparently, they understood Paul's exhortation to mean they were not to associate with anyone who was sexually immoral – Christians or non-Christians. How does Paul correct their misunderstanding concerning unbelievers in 1 Corinthians 5:10?
2. Why are we not to isolate ourselves from the world? Philippians 2:15,16
 - a. According to Luke 5:30-32, what was Jesus' purpose for being with unbelievers?
3. 1 Corinthians 5:10 lists four examples of sins that are part of the world, but should not be practiced by believers. What are they?
4. In 1 Corinthians 5:11 Paul again lists sins which, if not repented of, are not to be tolerated in the body of Christ. List each sin and record a simple definition for each one.

- a. How have these sins affected our world today?
 - 1.) How can they influence other believers?
5. What is Paul's command in 1 Corinthians 5:11c?
- a. Look back at the beginning of verse 11. Paul is not commanding them to *not keep company* with anyone who commits these kinds of sin. Who are they to avoid?
 - b. In the time of the first century church, Christians eating together signified becoming one. Observe this from Acts 2:46. What do you see?
 - 1.) What does 2 Thessalonians 3:14,15 add to this?

DAY FIVE: Read 1 Corinthians 5:12,13

1. Paul continues his command to focus their attention on the actions of those within the church, not *without*. Who will judge those who are *without*? Verse 13
 - a. This judging Paul is referring to concerns discipline for actions, not passing judgment on a person's character or heart. Refer back to 1 Corinthians 5:5,6 and record the purpose of this kind of judging.
2. What is Paul's last command in chapter 5 concerning the man who was sinning with his father's wife?
 - a. Note the attitude of heart with which disciplining should be carried out:
 - 2 Corinthians 2:4
 - Galatians 6:1
3. This is not the end of the story concerning this man. Apparently this discipline produced the desired results in him. What then was to be the attitude of the believers toward the repentant sinner? 2 Corinthians 2:6-8

DAY SIX: Review 1 Corinthians 5

1. Using what you have learned from what Paul has stated in this chapter, answer the following questions:
 - a. At what point would you stop associating with a person who claims to be a believer, but is guilty of one of the sins listed in 1 Corinthians 5:11?
 - b. From what harm could a church (body of believers) protect itself by expelling an immoral member?
 - c. What is difficult and complicated about disciplining a sinning Christian?
 - d. How can we expel immoral Christians from our churches and at the same time have Jesus' love for sinners?
 - e. What does our attitude/approach need to be when we are dealing with a Christian who is choosing sin?
2. Share one thing from this lesson that has impacted you.

I am not overstating it when I say that the man who caused all the trouble hurt your entire church more than he hurt me. He was punished enough when most of you were united in your judgment against him. Now it is time to forgive him and comfort him. Otherwise he may become so discouraged that he won't be able to recover. Now show him that you still love him. ...so that Satan will not outsmart us. For we are very familiar with his evil schemes.

- 2 Corinthians 2:5-8,11 NET

Scripture References for Lesson 9

DAY TWO:

Leviticus 20:11 The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood *shall be* upon them.

Hebrews 12:5-11 And you have forgotten the exhortation which speaks to you as to sons:
"My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;

⁶For whom the LORD loves He chastens, And scourges every son whom He receives."

⁷If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? ⁸But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. ⁹Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live? ¹⁰For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness. ¹¹Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

1 Cor. 11:32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Psalms 119:67 Before I was afflicted I went astray, But now I keep Your word.

DAY THREE:

John 1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

Exodus 12:3-6 Speak to all the congregation of Israel, saying: 'On the tenth *day* of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. ⁴And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. ⁵Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. ⁶Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

Exodus 12:21 Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*."

DAY FOUR:

Philip. 2:15-16 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, ¹⁶holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

Luke 5:30-32 And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?" ³¹Jesus answered and said to them, "**Those who are well have no need of a physician, but those who are sick.** ³²**I have not come to call *the* righteous, but sinners, to repentance."**

Acts 2:46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

2 Thes. 3:14-15 And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. ¹⁵Yet do not count *him* as an enemy, but admonish *him* as a brother.

DAY FIVE:

2 Cor. 2:4 For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Galatians 6:1 Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

2 Cor. 2:6-8 This punishment which *was inflicted* by the majority *is* sufficient for such a man, ⁷so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow. ⁸Therefore I urge you to reaffirm *your* love to him.

DAY SIX:

2 Cor. 2:5-8 But if anyone has caused grief, he has not grieved me, but all of you to some extent--not to be too severe. ⁶This punishment which *was inflicted* by the majority *is* sufficient for such a man, ⁷so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow. ⁸Therefore I urge you to reaffirm *your* love to him.

2 Cor. 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.