

“The Doctrine of Church Discipline
1 Corinthians 5
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Introduction:

We come to a passage today that most Christians may not even know exists. Most preachers would like to skip over this chapter when preaching. Some preachers don't know it exists.

We preach expository messages here, and preach through the entire book. We have arrived at a tough spot but we must preach it. This passage is a part of the scriptures. The Bible teaches discipline.

Context: Chapter Breakdown of 1 Corinthians.

- Divisions- 1-4
- **Immorality- 5-7**
- Food- 8-10
- Worship- 11-14
- The Resurrection- 15
- Final Greeting- 16

Paul dealt with divisions and now he deals with defilements. The first 4 chapters dealt with sins that were associated with the mind, e.g. wisdom, intellect, etc. Now, Paul deals with the sins of the body. Mainly sexual immorality, but also several different topics in these next few chapters.

The Greek word is **porneia, v.1**. The NIV, ESV translates it as immorality. The KJV says fornication.

1 Cor 5:1

I don't want to believe what I am hearing—that there is **sexual sin** among you. And it is such a bad kind of sexual sin that even

those who have never known God don't allow it. People say that a man there has his father's wife.

ERV

This chapter represents Paul's comments to the church for their lack of concern and initiative to do anything about open sin in the church. (Complacency). Lack of discipline.

I can promise you that this problem exist in the modern church.

Most churches feel no responsibility to correct and guide the members, much less amputate people from the fellowship.

We have spent so much time trying to make worldly people comfortable at church, we have lost our edge in bringing discipline to their lost and confused lives. Preachers and staffs just ignore immorality so as not to stir up problems.

The SBC covered up sexual sins of all kinds for years so as not to stir up problems and fear of law suits. Swept the sin under the rug so it would not cause harm, forgetting the commands of God and the devastated victims.

* The world has affected the church so much that now the members of the church think they do not have to submit to authority and live holy lives.

Matthew 18:15-17

¹⁵ "If your brother sins against you, go and show him his fault, just between the two of you. If they listen to you, you have won them over. ¹⁶ But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses' ¹⁷ If he refuses to listen, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

NIV

Titus 3:10-11

¹⁰ Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. ¹¹ You may be sure that such a man is warped and sinful; he is self-condemned.

NIV

2 Thessalonians 3:6

⁶ In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us.

NIV

So what I'm preaching is real, painful, not fun, but it is necessary and biblical.

Quote:

It is so difficult that Dr. Vines says, “*A carnal church or worldly church would be foolish to try to follow the commands of 1 Corinthians 5. We need to be full of God’s spirit and power in order to apply the principles of self-examination and confession in our congregations*” (p. 104, C. Confusion).

Read Text: 1 Corinthians 5:1-13

I. When to Discipline: Verses 1 & 2

1. **The sin must be serious.** We all have our struggles, but discipline is not something that is used as a trump card or a rod to be used frequently.

This was incest. The immorality was “**porneia.**” Adultery, incest and all sex before marriage fall into this category. This was open and public. “It is reported.” The outside world

even knew about it. The word **holos** is used. This adverb means *commonly* or *widely known*. The sin was public. Even the lost people knew about it.

- This sin **"in"** the church was more gross than what the pagans or gentiles were doing.
 - When Christians fall, they fall hard. This sin was not even named among the Gentiles. This word is **onomazo**, which is not uttered, mentioned or **named**. This type of sin is not even talked about it was so bad.
 - The text does not use the word for mother so it probably really refers to stepmother. The father had remarried. However, the language Paul uses is so strong that I have often wondered if this sin referred to the unthinkable.

There are OT laws that would have been used as support if that were true. Nonetheless, incest!

2. **When arrogance and pride are involved**- "you are proud." Greek: **phusioo, perfect passive ptc**- HCSB says inflated with pride. Puffed up – lit. wind bag (BAGD). Also the sin was continual (participle). The sin itself was blowing this man up. The sin was a badge of pride. The man was flaunting his sin. This is what the scriptures mean when we are told not to get caught in a sin. It takes over your life. Do not get caught in a presumptuous sin.

Ps 19:13

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

KJV

3. **When there is no repentance.** The couple had no godly sorrow for sin, and they would not repent or mourn. The OT speaks of a day when men would fail to blush. “Godly sorrow leads to repentance.” Sorrow for sin is our greatest ally.

2 Cor 7:10

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

KJV

Paul says they are puffed up **INSTEAD** of being filled with grief. They had no **pentheo**. There was no crying, wailing, or mourning.

Paul says that because of this lack of grief in sin, the church was responsible for removing (**exairo**) them from the fellowship. **Exairo** means to lift up and take out.

Let me sum this up for you... this is called tolerance, inclusivity, and better known as... woke wickedness in the highest degree.

Illustrations: David vs. Saul, Psalms. 51 (Without sorrow, we never leave our sin.) That’s cheap repentance.

Ps 51:1-17

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. 2 Wash away all my iniquity and cleanse me from my sin.

3 For I know my transgressions, and my sin is always before me. 4 Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge. 5 Surely I was sinful at birth, sinful from the time my mother conceived me. 6 Surely you desire truth in the inner parts; you teach me wisdom in the inmost place.

7 Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. 8 Let me hear joy and gladness; let the bones you have crushed rejoice. 9 Hide your face from my sins and blot out all my iniquity.

10 Create in me a pure heart, O God, and renew a steadfast spirit within me. 11 Do not cast me from your presence or take your Holy Spirit from me. 12 Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.

13 Then I will teach transgressors your ways, and sinners will turn back to you. 14 Save me from bloodguilt, O God, the God who saves me, and my tongue will sing of your righteousness. 15 O Lord, open my lips, and my mouth will declare your praise. 16 You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. 17 The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

NIV

II. How to Discipline: Verses 3-5a

1. Do it as a body – When you are assembled.

The process of Matthew 18 is really for individual sin. It will work here as well, but in 1 Corinthians 5, Paul speaks to the body. This sin was so grievous that there was no time for Matthew 18. This had to be dealt with immediately for the health of the body. When you find melanoma, you cut it out.

- v. 2 Take away or put out
- v. 5 Deliver or hand over
- v. 7 Purge or get rid of
- v.13 Expel or put away

This is amputation. This is church discipline.

Verse 3: Paul had passed judgment in his heart. **Krino** is the word *judgment*. Paul says that if he were there with them, he would amputate. Paul uses a **perfect tense verb**. The action was spoken of as already having happened. Completed.

1 Cor 5:3

I have already decided about him who has done this thing as though I were present.

HCSB

Paul said, “If I were there, here's what I would do.”

Verse 4- When assembled in Jesus’ name-

- and when the power of the Lord is present –
- hand him over to Satan. WOW!

When we meet, the power of God really is present. A church that does not have this power in the assembly cannot exercise church discipline.

Verse 5a: This is strong language, yes, but Paul means to say, “If you want to serve Satan, we will allow you to go do it.”

The destruction of the body may save the soul.

Paradidomi- This is a second aorist infinitive. To deliver. To cast, to bring forth, to betray, to deliver up, to yield up, transmit or to trust over.

Illustration: Many parents and family members have had to discipline their children in this way. This is tough love. I am not saying it's easy but it is necessary sometimes.

God manifests himself in many different ways in the church. You may have never seen this, and I hope you never do. It has been done here at WBC several times. It is painful, and extremely difficult, but necessary.

Yet, one day, we may have to take someone off the roll for sin, or tell them they cannot come to worship for open rebellion. There may be an occasion where we revoke an ordination or a calling.

This is a difficult word. Turn the sinner over to their god, **Σατανα**, the accuser, the liar, Satan.

Why do we do this? Hina- so that (Conjunction) the soul may be saved on the Day of the Lord. **Hina** is a purpose word. Do this for the purpose of saving life. Tough love has a purpose. The body has to suffer for the mind to work properly.

Illustration: One mother told me about her son who was addicted to meth and how they eventually had to put him out of the house. For several years he wandered the street sleeping in corn fields and on benches at the elementary schools. He lost everything until the prayers of a loving mother made him come to his senses and come home. Her prayers are what changed his course. The rules at home did not change; he had to change and obey the rules.

Olethros is the word for **destruction**. The flesh has to be destroyed for the spirit to survive. ***For reconciliation to take place, someone has to die.*** When you die to self and sin, then, and only then, can you come to Christ. You are crucified with Christ then. By the way, reconciliation is not salvation. We are reconciled to God because of the atonement but we are to be reconciled to God. He doesn't need to be reconciled, we do. The restoration and reconciliation is not complete until you come to God. He died! The ball is in your court. Romans 8:1.

When, How:

III. Why Discipline: Verses 5b-8

1. **Restoration** – So they can be saved on the day of the Lord. We love them. The goal of discipline and amputation is always restoration.

They, (Corinth) may not have had to do this. There may have been repentance.

2 Corinthians 2:5-11

⁵ If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely. ⁶ The punishment inflicted on him by the majority is sufficient for him. ⁷ Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. ⁸ I urge you, therefore, to reaffirm your love for him. ⁹ The reason I wrote you was to see if you would stand the test and be obedient in everything. ¹⁰ If you forgive anyone, I also forgive him. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, ¹¹ in order that Satan might not outwit us. For we are not unaware of his schemes.

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2 Corinthians 12:20-21

²⁰ For I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance and disorder. ²¹ I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.

The ultimate form of rebellion is not repenting after being disciplined.

2. Our witness: Sin effects the entire body.

The Illustration. The warning Paul uses is from the Exodus. "Yeast and leaven" Because the Jews did not have time to leaven their bread before they left Egypt. This became a part of the Passover Festival (Feast of unleavened bread. Bread of haste. Fermented dough yeast was scarce).

Egypt and Leaven represents the old life. The new lump is the NT church or the New Life In Christ. Leaven represents sin and corruption.

The Jewish women would rid the house of yeast or leaven prior to Passover. The Jews were making a statement about leaving the old life behind. (2 Corinthians 5:17)

2 Cor 5:16-18

16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.

17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

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The thought is that one person in the body that openly sins, is a bad example and a poor witness. That sin works through the entire body like yeast in dough.

- A very small amount of leaven worked into dough can make it rise.
- The old wickedness and malice are gone and replaced with sincerity and truth.

Let me simplify: This passage speaks of Holiness for the NT Christian. We are to live in purity and Holiness. Our witness in the world is important. Paul will deal with this exclusively in a few chapters. Here we have a great example of the old life being amputated and the new life nourished. If you have been born again, you are supposed to be unleavened. Get the yeast out or get the sinful behavior removed.

Paul is just using this as an example of restoration. We cannot discipline if the church is filled with leavened or sinful people. If we can't discipline, we will surely never be able to restore. "Let us observe the feast" is not referring to the feast. This represents our Christian life. "Let us live the Christian life with holiness so that we do not have malice, evil or leavened bread. We are the people of the truth with sincerity. We are unleavened and must restore the sinner with holiness.

Lev 11:44-45

44 For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth.

45 For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.

NKJV

1 Peter 1:13-16

13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, "Be holy, for I am holy."

NKJV

Illustration: Poop in the brownies. Would you eat one that had just a little poop in it? A little poop works its way through the brownie mix. Would you accept just a little worldliness?

Even Jesus uses a similar illustration in Matthew. Get the yeast of the old brother out of the fellowship. Question? Does your sin affect the body?

Matt 16:5-6

5 When they went across the lake, the disciples forgot to take bread. 6 "Be careful," Jesus said to them. "Be on your guard against the yeast of the Pharisees and Sadducees."

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Holy, sincere, and truthful Christians are hard to find.

Ekkatharate- AAImp. To cleanse and purge. Get the sin out of the body. You are a new batch so act like it. Amputate! You are now **azumos- unleavened**. You are not **zumos, leavened**. You are a new batch, a new lump of dough. Unleavened. How did we get to be unleavened? Christ our Passover!!!

When, How, Why:

IV. Who to Discipline: Verses 9-13

Verse 9: “I wrote to you in a previous letter.” Which was the previous letter. The letter before 1 Corinthians.

- Do not **“mix it up”** with sinful **brothers**. Pal up or buddy around.

Those who have been disciplined due to arrogant, unrepentant Sin must be left alone. Some people will pal around or call and comfort the disciplined people behind the backs of the body. That’s a no, no. You will be disciplined by God too if you do that.

Paul makes it clear that the only way you can reach lost, immoral people is to talk to them. Paul is referring to sinful people in the church, not in the world. Paul’s goal is to lead the lost to Jesus and to discipline the saved to restoration. **But we must see repentance.**

Verse 10 teaches us several great truths. We live in the world and that’s where the sinners are. Paul is not saying we should not associate with the lost. To lead them to Jesus you have to talk to them. They must be engaged. However, we are not to pal around with them.

I also want you to see what the word **world** means here. There is only one way to interpret the word **world** here. When I say people of the world, you know exactly what I mean. Correct?

Verse 11: This is as clear as it is going to get. Do Not associate with a believer that is: **συναναμιγνυμι– sunanamignumi**. This refers to more than just being seen with someone that is living a bad life style. This is associating, living with, best buddies with, or accepting fully their lifestyle. Now this is important because many of you have family that you just can’t write off as useless and unredeemable. I personally think that the context here is the church body. What we allow at church has to be handled

differently than at home when the sinful person is family. Notice what Paul says in 7:10-16

1 Cor 7:10-16

10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. 14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

15 But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

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Now, I am not trying to compromise the truth here. I am simply saying that someone has to stay connected to the sinner so as to restore them. The church body leaves no room for open sin, but if the sinner is your son, daughter, brother, or even your parent... the family is the greatest resource God can use to bring them to their senses. If the unbeliever or sinner leaves, let them go. If they stay, try to reach them with the truth.

Paul is speaking of a believer with a nonbeliever. Living with a terrible believer is awful. They know better and still live worldly and rudely. There's no excuse for them. You listen to me carefully, you keep living that way, and you will live by yourself.

From a human stand point, let me say that there is only so much a person will put up with. I, not the Lord, I saying this, but it's true.

The sins of the “believer” are very serious: Verse 11

- Sexually immoral. **Pornos**- whoremonger, fornicator.
- Greedy. **Pleonektes**, pleon (to exceed, further, greater, many). Echo (to have exceedingly, necessity).
- Idolater. Worshipper of images.
- Verbally Abusive. **Loidoros** (Abusive railer, reviler)
- Drunkard. **Methusos** (Tipsy, intoxication, sot, lush, drunkard).
- Swindler. **Harpazo** (catch, pluck take, seize, ravenous extortion).

How could you be seen associating with a brother like this? If you were invited to be in a wedding as best man for a gay wedding, could you do it according to what Paul says here? No! We are not to condone the behavior.

Most gay couples today, claim to be in right relationship with Christ. Many of you think gay people can't be saved. They can. I want to remind you that believers fall into sin all the time. That's why Paul deals with this from a discipline standpoint. Can a Christian become a drunk, yes. Can a Christian get addicted to gambling? Yes. Can a Christian commit adultery? Yes! That's why we teach and preach and pray like crazy... so as to keep the sheep from harm. Believers fall into sin all the time.

We even have to talk with sinful church people to get them to repent. Paul means for us to stick to our guns when we discipline backsliders. The leadership of the church deals with folks we are to bring back into fellowship.

“He calls himself a brother” (v.11). Let the discipline work!

Don't even eat with a man who does this kind of damage to the body of Christ. If he is repenting, it's different. Give grace and love, e.g., The Prodigal Son.

Verse 12: This verse answers many questions that we have if you read it correctly. Paul is not saying he is not concerned or does not love the lost people of the world, but Paul's business was **in the church**. This puts this passage in context. Paul is explaining how we operate in the church. Many people have applied this passage to their family and have lost them for all eternity. You can't do that. The family must try to reach them. When kids come along, and grandchildren come along, you will put up with a lot to make sure the grand kids get to church and find Jesus. If we have melanoma in the house of God we will cut it out. If my family member is caught in sin I will strive to reach them. If one of my sheep is caught in sin I will try to restore them unless they meet the requirements of amputation. **Love covers a multitude of sins.**

Amputation requirements:

- Puffed up
- No repentance
- No grief or sorrow
- Openly sinning

Otherwise, we apply Gal 6:1-5

Gal 6:1-5 (Back it up scripture)

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 Bear one another's burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in

himself alone, and not in another. ⁵ For each one shall bear his own load.

NKJV

Remember also the goal of discipline is restoration:

2 Corinthians 2: 5-11

⁵ If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely. ⁶ The punishment inflicted on him by the majority is sufficient for him. ⁷ Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. ⁸ I urge you, therefore, to reaffirm your love for him. ⁹ The reason I wrote you was to see if you would stand the test and be obedient in everything. ¹⁰ If you forgive anyone, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, ¹¹ in order that Satan might not outwit us. For we are not unaware of his schemes.

NIV

Practical Application: This message is applied at church. Your home may not function this way. I think ostracizing someone for disciplinary purposes is quite effective. If your kids live with you, you must be in control. They must live by your rules or put them out (older children). When gone, you have no say so anymore about what they do. The church house is the home of the church body. When here, you obey the rules. When you leave – we are not responsible for you and your behavior. However, that behavior may bring the wrath of the body upon you.

Verse 12b- 13:

God will judge outside. We judge inside. Sometimes it is necessary to expel a member. God help us to never have to.

How do we protect the body from arrogant sin? By turning the spiritual microscope inward. Each man check himself.

Closing:

Heb 12:7-11

7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? 8 If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. 9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! 10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. 11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

NIV