

Hello. /We will begin our 5<sup>th</sup> lecture on 1 Corinthians. /The title of 1 Corinthians 5 is “Disciplining for Sexual Immorality.

/The chapter is made up of three main points. /First, sexual immorality rebuked. /Verses 1-5. /Second, be an unleavened lump. /Verses 6-8. /Third, separate yourselves from those who are immoral. Verses 9-13.

/First, sexual immorality rebuked.

/Verse 1. Let us read. /It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.

/Sexual immorality had entered the Corinthian church. /Sexual immorality, in its original language, is “porneia.” /It refers to a man and a woman having sex outside of marriage. /The verse especially refers to the sin of incest.

/In the church there was a man who had his stepmother. /The father, who brought a second wife, died. /It appears as though the father's son took his father's second wife as his own.

/The verse says, “For a man has his father's wife.” /The word “has” is a verb, a present verb. /Therefore, this happening isn't temporary. /The man still has his stepmother.

/This is a severe sin before God. /Shall we take an example from the Bible? /David's son Adonijah tried to take his father's helper, Abishag, as his wife.

/Adonijah did not tell Solomon directly, but he requested it through Bathsheba. /Eventually, Adonijah was killed by Solomon. /1 Kings 2:19-25. /Reuben was the oldest of Jacob's twelve sons.

/As the eldest, Reuben could have received his father's rights and be used for God's salvation movement. /However, because Reuben slept with Jacob's concubine, he could not be used. /It is evil for a man to have his father's wife.

/Leviticus 18:8 says it this way. / “You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

/Verse 2. /And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

/Paul rebuked the believers in Corinth for this incident. /To rebuke is a good thing. /He also emphasizes the collective responsibility of the community of believers in the church of Corinth.

/Paul is teaching the church members that it is a sin deserving criticism for them to silently watch others sin. /Paul rebuked them for three things. /First, he rebuked them for the sin of sexual immorality.

/He rebuked them saying that taking someone's stepmother is an act of sexual immorality, an evil that isn't even seen among foreigners. /Second, he rebuked the believers of the Corinthian church for knowing about this and not being grieved.

/If sin enters the church, the church members must have a heart of mourning. /However, although sin entered the church, the members of the church did not mourn.

/Third, Paul rebuked them because the church did not punish someone who had sinned, but they instead let him be. /Members of the church must grieve when sin enters the church, and they must bring the sinner to repentance.

/We already learned about how a church should discipline its members when the church members sin. /When we first find out that someone has sinned, we must not disclose it. /The believer must go to the person and admonish him.

/If the person still does not repent of his sins, two or three witnesses must go and admonish the person. /If the sinner then sincerely repents, the people must admonish and forgive the person so that they will not sin again. /If the sinner does not repent but keeps sinning, the church must discipline that person.

/Verses 3-4. /For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus,

/Paul had come to understand the details of the incident. /Though his body was far from the church in Corinth, his spirit was always there. /As he was praying, he resolved to chasten the person who engaged in sexual immorality.

/There are three rules we need to follow when we chasten someone. /First, we must do it in the name of the Lord Jesus. /The reason is when the church chastens someone, it is putting the Lord's word into practice. /They are putting the word of the Lord into practice. Also, the chastener is the one who delivers the chastening of the word.

/Second, Paul decided to be with the believers of the church of Corinth when they chastened the person. /When the church members gathered to chasten, Paul would participate in spirit. /Third, they chastened in the power of the Lord Jesus. /The authority to chasten is in the Lord's power.

/The reality is disciplining and chastening have almost disappeared in today's church. /Among other things, a true church is marked by the faithful practice of chastening.

/Verse 5. /you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

/Paul says that they are to deliver this man to Satan. /This means they excommunicated the man from the church to live under Satan's control in the world. /In 1 Timothy 1:20, we find Hymenaeus and Alexander.

/It says they were handed over to Satan. This also refers to their excommunication. /By this, the purity of the church is protected. /This is done so that those who are excommunicated would repent.

/The purpose of discipline is always for good. /It isn't the final judgment of a sinful soul. /Discipline is suffering intended to bring the sinner to repentance. /Discipline is action taken by the church, which is the body of Christ, to lawfully remove one of its members from where it should be.

/While the sinner is being punished, he physically cannot be a regular member of the church. /If he sins and does not repent, he will be punished by God and his body will perish.

/However, on the day of the Lord Jesus, on the last day, his soul will be saved. /However, it is a shameful salvation for this kind of believer.

/The second main point is, "Be an unleavened lump." Verses 6-8. /These verses talk about harm done by a sinner. /They tell the believer to prevent the contamination of sin.

/Because the believers in Corinth were proud even as they brought sin into the church, /they did not grieve this sin and did not try to get rid of it. /About this, Paul says, "Do you not know that a little leaven leavens the whole lump?"

/In the Bible, leaven can symbolize sin. /If sin enters the church, though it may be small, it will spread throughout the entire church and corrupt the church. /Jesus said to beware of the leaven of the Pharisees.

/Leaven not only refers to sin, but it refers to the evil ideologies of the Pharisees. /Today, many American churches are leaning towards New Theology. /In its early stages, New Theology was introduced through several professors at Princeton Theological Seminary and Union Theological Seminary.

/The ideologies of this New Theology spread to the students, and the number of New Theologians grew. /If a little leaven is not removed in its early stages, it spreads throughout the entire lump. /This is the same for Korea. /When mystics first entered the church, they were few in number.

/Because the Korean church left them be, they spread to many places. /When the weed grows, because it is stronger than the wheat, it renders the wheat powerless. /Therefore when a small amount of leaven enters, we must remove it.

/Verse 7. /Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

/Paul tells them to be unleavened. /The members of the church of Corinth originally did not have leaven. /We who are made new do not have leaven. /We who are made new, in unity with the Holy Spirit, remove the leaven of what we were in the past.

/ “New lump” refers to a group of newly made people. / “Old leaven” refers to the sinful factors, the corrupt nature of the flesh. /The Passover lamb symbolizes Jesus Christ who is to come. /Christ came and was sacrificed for us. /Then how are we to keep the Passover today?

/Verse 8. /Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

/The festival here is the Passover. /This refers to the entire New Testament times. /In the Old Testament times, people ate three things during the Passover. /First, they ate lamb. /Second, they ate unleavened bread. /Third, they ate bitter herbs.

/Today, must we keep the Passover according to the Law? /Today in Korea, there is a cult created by Ahn Sahng-hong called World Mission Society Church of God. /They claim that they remember the Passover because they do not acknowledge Jesus Christ as their Savior. This is an incorrect claim.

/We believe that Jesus Christ is the true Passover lamb. /For us today, believing in Jesus Christ, who came as the Passover lamb, means remember the Passover. /We need to daily eat of Jesus Christ’s flesh and blood. John 6:53.

/To “eat” here means to believe. /During the Passover, they ate unleavened bread. /This refers to the idea that the believer must depart from sin and live a life of sincerity and truth. / “Leaven of malice and evil” refers to sin.

/Then what must we do about the one who committed the sin of sexual immorality? /Verse 9 says, “I wrote to you in my letter not to associate with sexually immoral people.” Sexually immoral people are those in the church who engage in sexual immorality. /This does not refer to nonbelievers who are sexually immoral.

/Verse 10. /not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world.

/The verse further explains verse 9. /When it says “the sexually immoral,” it is not talking about the immoral people of the world. /Verse 10 says, “Not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world.”

/Idolatry is a sin against God. /The greedy and swindlers sin against other people. /However, sexual immorality is sin against one's own body. /In chapter 6, we will study it in more detail.

/Verse 11. /But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.

/ “Anyone who bears the name of brother” refers to believers. /It is telling them not to have spiritual fellowship or associate with a member of the church who is guilty of sexual immorality, greed, idolatry, is a reviler, drunkard, or swindler.

/If anyone does associate with them spiritually, he is tolerating sin and will be treated the same way. /The verse says we must not even eat with such a one. /This means we shouldn't have Communion with sinners or allow them to participate in Communion.

/Verses 12-13. /For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you.”

/ “Outsiders” are nonbelievers. /Believers shouldn't be involved in handling the sin of nonbelievers. /If a believer sins, we can chasten them and govern them to maintain the holiness of the church.

/Therefore we must leave it to God to punish nonbelievers, and the church will discipline believers who sin. /In the end, the sinner must be excommunicated. /We especially must excommunicate cult members or those who commit great sin and do not repent.

/Excommunication is the greatest punishment the church could impose. /When a believer sins, he must first be admonished. /If he still does not repent, he must be rebuked. /If he still does not repent, then his position in the church will be put on hold.

/If he still does not repent, he will be removed from his position. /Still, if the person does not repent, he is expelled from the church. /Such measures must be taken in order for the church to move forward in the truth. /It is the way the church must take to preserve holiness. /Through this process, the sinner is given the opportunity to repent.

/We will continue with chapter 6. /The title of chapter 6 is “Lawsuits.” /A lawsuit is legal action or a charge against someone. /To make it easier to understand, it is putting someone on trial. /In other words, a lawsuit appeals to the justice system to determine whether or not a person involved in a dispute is right or wrong.

/Chapter 6 is made up of six main points. /First, verses 1-8 say, “Do not take a lawsuit between believers to the court of nonbelievers.” /Second, verses 9-11 say, “Do not do what is unrighteous.” /Third, verses 12-18 say, “Flee sexual immorality but be joined to the Lord.” /Fourth, verses 19-20 say, “Let your bodies glorify God.”

/First, do not take a lawsuit between believers to the court of nonbelievers.

/Verse 1. Let us read. /When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints?

/The verse says, “When one of you has a grievance against one another.” By “grievance,” it is referring to an incident. /In other words, it is saying when there is an incident, they shouldn’t go to law before the unrighteous. / “The unrighteous” are nonbelievers.

/The believer has received the righteousness of God and his righteous word. /Believers must not go to law before nonbelievers. /If there is a case between believers that must go to law, they must be judged before believers.

/In the Presbyterian Church, there are church sessions. /Believers must be judged in these sessions. /In the general assembly, there is also a General Assembly court. /When a dispute arises between churches or when problems arise during the church sessions, the General Assembly court holds the trial.

/What is Paul trying to say? He is saying if there is an case between believers that needs to go to court, they shouldn’t go to the court of nonbelievers and receive a verdict there. / By doing so, the church is scorned by nonbelievers. /Also, this shuts the door of preaching the gospel, and God’s glory is covered.

/Verse 2. /Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?

/The believer has the word of God, his wisdom, and the inspiration of the Holy Spirit. /Therefore, the believer can judge the entire world. /We are people who follow a spiritual law that is of a much higher dimension than the world’s laws. However, Paul is rebuking them for not being able to judge this trivial case.

/The believer must look to the word to say that what is right is right. /The believer must say that something is wrong if it is wrong. /The believer is able to properly judge the entire world.

/Not only this, but when Jesus returns, believers will judge the world with the Lord. /Matthew 19:28. /Revelation 2:26,27. /Compared to judging the world, believers judging these lawsuits is an extremely trivial thing. /Furthermore, we believers will judge the angels.

/Verse 3. / Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!

/Angels are God’s messengers who work for believers. /Hebrews 1:14. /Believers have received the wisdom of God. /Therefore, at the final judgment, we will judge the angels.

/Let me summarize the word. /Believers judge the world. /In the future, believers will be in a position to judge angels. /Paul is asking them why they cannot even judge the incidents that occur between believers.

/Verses 4-5. /So if you have such cases, why do you lay them before those who have no standing in the church? I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers,

/Believers are God's children. /Their souls have come to life. /Believers have the truth and the light of God. /They have received the inspiration and guidance of the Holy Spirit. /Can such people not judge the trivial cases between believers?

/Also, for these cases, will they appoint a member of the church who has a weak faith? /Paul says it this way. /Paul is truthfully telling them what he feels about the believers in Corinth and their lawsuit.

/He says, "I say this to your shame." /It is truly a shameful thing. /Exodus 22:28 says, /"You shall not revile God, nor curse a ruler of your people."

/A believer may go to a court of the world if he is involved in a case with a nonbeliever. /Paul appeals to Caesar in /Acts 25:11.

/Verse 6. /but brother goes to law against brother, and that before unbelievers?

/Believers must not bring lawsuits against each other. /If there happens to be a case between believers, the church must judge. /Being judged by the world's court covers the glory of God and shuts the door to preaching the gospel.

/Verse 7. /To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded?

/However, the believers in Corinth sued each other before nonbelievers. /That is why Paul says that they already have a defeat. /A "defeat" means to have a complete failure.

/We should rather suffer wrong and be defrauded than have the name of Jesus cursed. /We must not shut the door to preaching the gospel. /This is the way of victory. /It is the way of success. /When we suffer a loss for God, we have faith.

/If we, for the Lord, are defrauded for something that we don't have to be defrauded for, God will delight in us. /God will delight in it and provide with many times more. /But the members of the Corinthian church did wrong and defrauded others.

/Verses 9-11. /Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were

washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

/The second main point is, “Do not do what is unrighteous.” /It says that the unrighteous will not inherit the kingdom of God. / “The unrighteous” refers to those who have brought unrighteous lawsuits. /A believer who does what is unrighteous will not inherit the kingdom of God.

/Nonbelievers have original sin in them, so they cannot enter the kingdom of God. /But it is saying that a believer, if he does what is unrighteous, will not enter heaven of the heart. /It does not mean that a believer who sins goes to hell.

/Rather, it means the believer will be disciplined by God, and he will lose his heart’s heaven. /Then this believer will be in the darkness to suffer the pains of hell. /He is already receiving the judgment of God.

/The spiritual work of life ceases to operate in this person. /Their souls do not grow. /Hebrews 5:12-14. /This believer has no spiritual discernment. /He does not discern the truth, and he does not have power.

/This believer does not fulfill the image of God. /When he enters heaven, he will receive no reward or compliment. /He has lost the happiness and comfort and rewards of God’s kingdom.

/Then what must a believer who has done what is unrighteous and has fallen into this hellish pain do? /We need to climb up a ladder to escape this pit.

/There is a way by which we can climb out of the pit of sin. /It is to believe in Jesus Christ, who died on the cross for our sin, and to repent and come forward to the Lord.

/Arguing that we can act in whatever way we like because we believe in Jesus and are saved is a wrong argument. /These people do away with the law. /They go about in self-indulgence.

/We must not be shaken by these words, but we need to leave sin and live a holy life. /Of course, it is wrong for us to believe in Jesus and say that keeping the law leads to salvation. This is legalism.

/We are saved when we believe that Jesus Christ is our personal Savior. /Thus the believer who is saved must faithfully carry out the will of God. /We must depart from sin and live holy lives. /Believers are disciplined by God when they commit an unrighteous sin.

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/Verse 11. / And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

/The church of Corinth was established in a very corrupt port city. /Therefore, in the past, there were people who were like this. /But now, in the name of Jesus Christ and by the Spirit of our God, they have been washed, made holy, and made righteous.

/For this reason, lawfully, believers have already become righteous people. /They have become holy people. /They have been born again. /Therefore now, in their actions, they must depart from sin and become holy.

/The third main point—verses 12-18. / “Flee from sexual immorality but be joined to the Lord.”

/Verse 12. / “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything.

/Though something may appear to be correct in our thoughts, believers must not do what isn't helpful. /Believers must always be helpful in glorifying God and in establishing the truth.

/Though we may think our thoughts are correct, we must find God's will. /Though we do something right, we need to do things in moderation. /For example, it is right for us to eat when we are hungry.

/However, we must not eat what God hasn't allowed for us to eat. We need to have self-control. /Giving praise is a beautiful thing, and it glorifies God. /But if we sing praises by ourselves during a sermon, it isn't helpful.

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/At all times, we must do things that build others up.

/This concludes our 5<sup>th</sup> lecture on 1 Corinthians. /Thank you.