

1 Corinthians Study 6

Read 1 Corinthians 5:1-13

KEY VERSE—

“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.” (5:7)

SUMMARY—

Paul has shown the folly of their pursuit of worldly wisdom and their glorying in men (3:19-21). It has blinded them so much that they could not see the obvious sin in their own midst—now who is foolish?! They had deceived themselves so much that they were blind to their own faults (3:18). As they vied for spiritual superiority in their cliques and groups, they became morally inferior to even the sinners among the Gentiles (5:1)! He identifies their sin in condoning a brother’s sin (5:1-2). He insists they deliver him to the one he was choosing to serve in hope that he would return to the one he previously served (5:3-5). He was committing sin, but so were they in doing nothing about it (5:6-8). The church must judge immorality among its own—without cutting itself off from the rest of the sinful world which it was sent to save (5:9-13; cf. John 17:15-18)—insulated but not isolated!

QUESTIONS—

1) Would you say the house of Chloe was guilty of tale-bearing (1:11; 5:1)? What were they doing? Should they have done this or not?

2) Is this incestuous situation the only sin of this type that Paul addresses [read the verse carefully] (5:1)? How great was the problem of fornication at Corinth (5:11; 6:9,15-18; 7:2)? Is it any less serious today?

3) What was the attitude of the Corinthian brethren toward this situation (5:2,6)? What seems to be their attitude about many different situations (4:6,18-19; 8:1; 13:4)? What made them so conceited and arrogant in this attitude—what did they think they possessed (chapters 1-4)?

4) In their arrogant, self-styled wisdom, what were they overlooking right under their noses (5:1-2)?

5) Is it possible that a church can glory in its liberal views—such views that are not even accepted by the majority of non-moral, non-religious people (5:2,6)? Can you think of any areas where that happens today?

6) What was the solution to this particular problem (5:3-5)? What would such an action accomplish (5:5,7)?

7) Was this action vindictive—how was it to be done (5:4-5)? In what way would this action actually acknowledge the choice that the man had already made (cf. Colossians 1:13; 1 Timothy 1:19-20; 2 Peter 2:20-22)?

8) Where does the authority reside in administering discipline (5:4)? Can withdrawal be carried out without the sanction and approval of the Lord?

9) The brethren were to pass judgment on this brother before what happened (5:5b; cf. 4:5; 2 Corinthians 5:10)? 1 Corinthians 19 Lessons by Rob Harbison

10) How can withdrawal be a positive action—how can it actually be a blessing for some (5:5)? What does it help to accomplish that should have already been done (cf. Romans 8:5-13)?

11) What is the primary aim of all church discipline (5:5b; 2 Peter 3:9)?

12) Can the church withdraw from those who don't profess to be in fellowship—what was done to the woman (5:5)?

13) What is the point of using leaven in this discussion (5:6-8)? What is its relation to the Passover (Exodus 12:1-6,15)? How could this brother's sin and their lack of response to it affect the church?

14) What is the church supposed to be (5:7b)? What is necessary for them to be such? According to the symbolism of the Passover, could they partake of Christ before purging out this leaven (5:7-8)?

15) What else did they need to protect themselves against—even if they did withdraw from the brother to purge out the old leaven like God commanded (5:8b)?

16) Does this former epistle which Paul mentions (5:9) constitute a “lost book” of the Bible or simply another writing that was not recorded because it was not necessary to complete the inspired record (cf. Isaiah 40:6-8; Matthew 24:35; John 20:30-31)?

17) What had Paul written about in this previous epistle (5:9)? What had they evidently misunderstood (5:10-13)?

18) Both kinds of people mentioned are sinners (5:9-11). Why are we to make a distinction in our treatment of them? Why do we treat sinners of the world this way (cf. John 17:15-18; Matthew 11:19)?

19) What is the intended result of the action of isolating ourselves from a brother or sister (5:11)? Why do we refuse to even eat with such—what does that show (cf. Galatians 2:11-14)? What contact are we to continue to have (2 Thessalonians 3:14-15)?

20) Are we in the business of judging one another (5:12-13)? In what sense?

21) Why are we able to pass judgment on one another, but not on the rest of the world (5:12-13; cf. 6:2-3; 11:31)? What foundation do Christians have to insure proper spiritual judgment (cf. 2:12-16)?