

Sunday, June 12, 2016—I Corinthians 5:2-5: Ye Have Not Rather Mourned

### Introduction

- Last week we began our study of chapter 5 by looking at a message titled “Straight Talk About Fornication.” In that message we considered the basic definition of “fornication” in scripture. In doing so we observed that “fornication” refer to either of the following depending on the context:
  - Adultery
  - Pre-marital or sex outside of marriage.
- In addition, we spend the bulk of our time studying the specific nature of the “fornication” occurring at Corinth as identified in chapter 5 verse 1 by the phrase, “one should have his father’s wife.” The following two options were explored:
  - Stepmother
    - Or
  - Paternal Mother
- After discussing the various options, I said that I think the phrase is referring to one’s own Paternal Mother. In summation, I said this for the following reasons:
  - It hardly seems likely that sex with one’s stepmother (not a blood relative) would have been so abhorrent to the gentiles that it would not have even been named among them.
  - The language surrounding this incident in the context is particularly heinous and speaks of the severe nature of the conduct demonstrated.
  - Third, given the connection between “fornication” and “adultery” perhaps the language “his father’s wife” is supposed to emphasize the wickedness of not merely taking unto himself another’s wife i.e., “adultery” but his own “father’s wife” i.e., incest.
  - Fourth, the same phraseology “father’s wife” is used in the Law to describe incest.
    - Leviticus 20:11
    - Deuteronomy 22:30
    - Deuteronomy 27:20
- This morning after having identified the nature of the “fornication” we want to move on through the passage and look Paul’s instructions to the Corinthians in light of it.

## I Corinthians 5:2

- **And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**
- *And ye are puffed up*—the reaction of the Corinthians to this “fornication” was that they were “puffed up.” The Corinthians were glorying in their tolerance of this situation. Recall from previous studies that being “puffed up” is not a good thing.
  - Driven out suddenly, as air or breath; blown up; swelled with air; inflated with vanity or pride; praised. (*Webster’s 1828*)
- The reaction of the Corinthians to this “fornication” is indicative of their general course of conduct that we have observed throughout our studies of I Corinthians.
  - I Corinthians 4:6, 18-19
- Colossians 2:18—it is the fleshly mind that is “puffed up.”
- I Corinthians 13:4—the fruit of the spirit causes one to function with charity which is by definition not “puffed up.”
- I Corinthians 8:1—the Corinthians were allowing their knowledge of God’s grace “puff” them up with respect to the gross fornication. In their fleshly minds, they were misusing grace.
  - Romans 5:20-21—they were glorying in their sin thinking that by doing so it was magnifying the grace of God.
  - Romans 6:1-2, 14-15—Paul’s answer to the attitude is “God forbid.” Once again we see that the Corinthians were not thinking of things properly.
- *And have not rather mourned*—instead of being “puffed up” over this sin the Corinthians should have “mourned” over it. According to Noah Webster (1828) the English word “mourn” carries the following meanings:
  - “To express grief or sorrow; to grieve; to be sorrowful. Mourning may be expressed by weeping or audible sounds, or by sobs, sighs or inward silent grief.”
  - To grieve for; to lament. But there is an ellipsis of for, the verb not being transitive. When we say, we *mourn* a friend or a child, the real sense and complete phrase is, we *mourn* for a friend, or *mourn* for the loss of a friend. 'He mourn'd his rival's ill success,' that is, he mourned for his rival's ill success.
  - The dictionary also touches upon the old custom of mourning.

- Instead of being “puffed up” over this situation the Corinthians should have been mourning over it.
  - Revelation 18:15, 19—“weeping and wailing” is a translation of the same Greek word rendered “mourned” in I Cor. 5:2.
- *that he that hath done this deed might be taken away from among you*—the purpose and intent of their mourning would be that the man who committed this sordid sin would put out from their fellowship. If they had truly “mourned” they would have immediately removed this person from their fellowship and assembly.
- Instead of removing the offender, the Corinthians gloried over this situation (see verse 6) to the degree that this behavior and conduct is what they were known for in the ancient world, according to verse 1.

### **I Corinthians 5:3-5**

- **For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning him that hath so done this deed*, 4) **In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.****
- Since verses 3 through 5 comprise one sentence it makes sense to look at them together.
- Verse 3—Paul being absent in body but present in spirit had already judged for himself how the matter should be handled.
- Verse 4—in breaking this verse down, I see four primary issues: 1) all the Corinthian church is to assemble together, 2) when they assemble Paul’s own spirit is present within the assembly (follows from the previous verse), 3) when they so assemble they will be doing so with “the power of our Lord Jesus Christ”, and 4) the assembly is to conduct this business “in the name of our Lord Jesus Christ.”
- Verse 5—the objective of them assembling themselves together is to deliver the offender “unto to Satan for the destruction of the flesh.” Given the context, as a duly assembled group the Corinthians are to deliver the offender unto Satan (v. 5) in the name of the Lord Jesus Christ (v. 4) i.e., in accordance with the authority given to them by Christ.
- The expression “to deliver” means that the Corinthians were to give, hand over, or abandoned the offender to Satan. In the context, how would this be accomplished? By putting the offender out of the local assembly and turning him over to the natural consequence and outcome of his sin. By

cutting off the offender's access to the local church he was being placed back into the world of the domain of the adversary.

- Ephesians 2:1-3
- II Corinthians 4:4
- The same expression is used of Hymanaeus and Alexander in I Timothy 1:20.
- I Corinthians 5:5—the reason that Paul instructs the church to put the guy out is unto the end of the destruction of the guys flesh. In other words, as long as the guy is allowed to continue in their midst he has no impetus or motivation to deal seriously with his sin. Whereas, if he were confronted and removed from fellowship he would hopefully find the proper spiritual motivation to deal with his actions.
- The purpose and the intent of this action is that the man's spirit may be saved in the day of the Lord Jesus. Paul is dealing with all the parties involved as though they are saved individuals. Notice that Paul does not question the salvation of those involved in this situation.
- The ultimate goal of Paul's prescribed course of action is the repentance and restoration of the fornicator back to a proper course of attitude and action.