Sunday, June 26, 2016—I Corinthians 5:9-13: Therefore Put Away From Among Yourselves

Introduction/Review

- Last Sunday during our time together we studied verses 6 through 8. In these verses, Paul uses the illustration of "leaven" to reinforce his judgment outlined in verses 3 through 5 regarding the man who committed the fornication identified in verse 1.
- Verse 7— Paul instructs the Corinthians to "purge out" i.e., "to cleanse or purify by separating and carrying off whatever is impure, heterogeneous, foreign or superfluous," the fornicator from their midst. (*Webster's 1828*) This instruction is consistent with Paul's judgment in verses 2 and 5.
- They are supposed to remove the "old leaven" so "that" (purpose and intent) they might be a new lump. Notice that by purging the "old leaven" the Corinthians will bring themselves back in line with who they are in Christ. The verb in the expression, "as ye are unleavened" is a present indicative statement which means that despite their mismanagement of the situation the saints at Corinth are unleavened in the eyes of God. Paul's instructions to "purge out the old leaven" are designed to bring their practice back in line with their position. For them to tolerate and glory in the leaven of this man's sin was not in line with their "unleavened" position in Christ.
- Verse 8—I take this statement as precursory to Paul's discussion of the Lord's Supper in chapter 11.
 - o I Corinthians 11:20, 23—part of what Paul received of the Lord and delivered to the Corinthians was the Lord's Supper. As we will see when we study chapter 11, Paul offers instructions regarding what he received as well as how the Corinthians should keep that which Paul delivered unto them.
- This morning we want to conclude our study of I Corinthians 5 by looking at verses 9-13

I Corinthians 5:9

- I wrote unto you in an epistle not to company with fornicators:
- It is important to recall that I Corinthians is not the first epistle that Paul wrote to the saints in Corinth. Paul had already written the Corinthians an Epistle after leaving the city but before he wrote I Corinthians. Yet, this epistle is not found in your Bible. Why?
- II Timothy 3:16—not everything Paul wrote was scripture. This verse makes it clear that Paul wrote other things that are not found in the Canon. What does one make of these phenomena?

- Open Canon Position—I Corinthians is not really I Corinthians, its II Corinthians and we
 need to be searching for this lost epistle of Paul so that it can be added to the canon,
 thereby completing it.
- Closed Canon Position—the word of God complete in its current form. If the epistle
 referenced by Paul in verse 9 were scripture, it would have authenticated itself as such in
 the Pauline assemblies and been included in the Canon. That fact that it was not,
 indicates that it was not inspired.
- I believe the second of these two options is correct. I will be explaining it in more detail when my adult Sunday School class on the King James Bible resumes in September. Interested parties are encouraged to watch the view done by Craig Holcom on the Self-Authenticating view of scripture on YouTube.
- I Corinthians 5:9—one of the things Paul told the Corinthians in his earlier uninspired correspondence is "not to company with fornicators." The English word "company" has a host of meanings as both a noun and a verb. Given that the word is used as a verb in verse 9 we will limit our consideration accordingly.
 - o To accompany; to attend; to go with; to be companion to.
 - To associate with; to frequent the *company* of. (*American Dictionary of the English Language*)
- II Thessalonians 3:14
- I Corinthians 5:9—before rushing to judgment here and concluding that Paul told them not to have company with fornicators period, you need to note that verse 9 is not the end of the sentence.

I Corinthians 5:10

- Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- *Yet*—the English conjunction "yet" means "nevertheless; notwithstanding; however," according to *Webster's 1828 Dictionary*.
- *Altogether*—means "wholly; entirely; completely; without exception."
- Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters—taken together, Paul is not saying that the Corinthians are never to keep company with fornicators, covetous, extortioners, or idolaters. Why?

- For then must ye needs go out of the world—the reason that Paul is "not altogether" prohibiting company with fornicators because that would require the Corinthians to leave the world.
 - o Philippians 2:15—believers are to shine as lights in the world.
- II Corinthians 5:18-20—the world is where we live out our ambassadorship for Christ. If you refused to company with every unbeliever in your life, how would you carry forth the ministry of reconciliation?
- Ephesians 5:7-8—while we cannot altogether "go out of the world" neither are we to be "partakers" with the world in their sin. The issue of partaking is where Paul draws the line for the believer.
 - One who has or takes a part, share or portion in common with others; a sharer; a participator; usually followed by of.
 - o An accomplice; an associate. (Webster's 1828)
- I Corinthians 5:9-10—Paul **is not** instructing the believer to never company with an unbelieving fornicator.

I Corinthians 5:11

- But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- But now I have written unto you not to keep company—this phrase contrasts what Paul is saying in his current epistle with had he said in the former (v. 9). In the context, Paul is referring to what he has been talking about right here in chapter 5. Paul is referring here to what he just said in verses 2, 5, and 7.
- *if any man that is called a brother be*—believers are not to be keeping company with other believers in the local assembly who are glorying in their sin.
- with such an one no not to eat—eat what? The feast in verse 8. Believers should not be partaking of the Lord's Supper in remembrance of Christ atoning sacrifice for sin in the local assembly with those who are glorying in there sin like this man in Corinth.

I Corinthians 5:12-13

- For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.
- As an Apostle it is not Paul's place to judge them that are "without" or in the world. Verse 13

makes it clear that those who are "without" are judged by God.

- Meanwhile, the Corinthians **should have** been judging those who "are within." This lack of judgment on the part of the Corinthians necessitated Paul rending his judgment on this matter in verses 3 through 5. As the apostle of the gentiles, Paul did have authority to judge matters with in the local assemblies.
- Therefore put away from among yourselves that wicked person—notice that Paul's conclusion on this matter is consist with his judgment with respect to the situation. Paul instructs the Corinthians to "put away" i.e., remove, lift out, eject the wicked person from among their midst. This instruction is consistent with Paul's directive to "purge out" the old leaven in verse 7.