

THE JUDGMENTS OF CORINTH
Part 2
“The Judgment of The World”
1st Co. 5:9-10

INTRODUCTION

The Roman Empire a.d. represented the depravity of man at its lowest. Incest was ramped among the elites of the empire. Homosexuality was too. It was common for one to have a mistress along with his wife. Every deviant sexual practice was pursued for the purpose of pleasure. The moral climate in Rome descended to such depths that William Barclay explains in his book “Flesh and Spirit” that:

“All evidence which we have adduced for the unspeakable sexual immorality of the world contemporary with the New Testament comes, not from Christian writers, but from pagans who were disgusted with themselves.”

The behaviors evidenced in Rome can all be summed up in a word: fornication. The apostle Paul admonished the Corinthians to judge those practicing this behavior in the church. However, we will see today, he cautioned that it was God’s responsibility to judge those who practiced such acts outside the Church.

I. THE CORINTHIANS WERE WARNED AGAINST ASSOCIATING WITH FORNICATORS. 1st Co. 5:9

- A. Paul makes a point of not keeping company with those who are fornicators.
 - 1. Fornication is from the Greek word porneia which is used in Scripture of ***illicit sexual intercourse; all sexual behavior outside the confines of marriage***. Cf. Matt. 5:32; John 8:41; Jude 7
 - 2. The term “fornicators” is used in Scripture to indicate those involved in a variety of sexual works of the flesh. Gal. 5:19
 - a) The law was made for “fornicators”. 1st Tim. 1:10
 - b) The term “fornicators” is used in conjunction with other terms that describe those who won’t inherit the Kingdom of God. 1st Co. 6:9; Eph. 5:5; Rev. 21:8
 - 3. Fornication is used metaphorically in Scripture of those involved with other gods. Cf. Ez. 16:26, 29 (of Israel); Rev. 17:2 (of the world system church)
- B. What it means to “keep company”
 - 1. The word is sunanamignumi which means ***“to mix up together”*** -- Joseph Thayer.
 - 2. The word is used on the epistle to the Thessalonians of not keeping company with those who wouldn’t work. Cf. 2 Thess. 3:14

3. The word is used for those who were fornicators in the Church. 1st Co. 5:9

II. PAUL'S WARNING OF NOT ASSOCIATING WITH FORNICATORS DID NOT EXTEND TO THE UNSAVED WORLD. 1st Co. 5:10

- A. The admonition to not associate with fornicators did not include the fornicators of this world. vs.10

1. The word "and" ties verse 10 to Paul's admonition of verse 9
 - a) "And" can be translated "yet".
 - b) "Not with all the fornicators of this world"
2. The phrase "this (the) world" describes the system set up by satan in which he has organized the unbelieving world of mankind.cf. John 16:11 (Satan is its ruler); 1st Co. 3:19 (it has its wisdom); Eph. 2:2 (the people in it walk according to its age)

- B. The world is filled with men operating out of various kinds of unrighteous behavior. Vs. 10

1. Fornicators
2. Covetous (pleonektes) are those conducting a life who are "**eager to have more, especially what belongs to others.**" -- Joseph Thayer
 - a) Covetousness is seen in Scripture as idolatry. Eph. 5:5; Col. 3:5
 - b) The Lord warned those who are not content. Lk. 12:15
3. Extortioners (hapax) is used of **those who are seeking to take from others for their own use.** -- K.D.J. Cf. Matt. 7:15 (seen in false prophets)
4. Idolaters (eidolotares) are **those not content with what God has provided and yearn for more things to comfort a restless soul.** -- K.D.J. Cf. 1st Co. 10:7
- 5.

- C. Paul noted the impossibility of believers not associating with the fornicators of this world. Vs. 10

1. If the admonition was not to associate with the unbelievers who were fornicators, the believers would be under a moral obligation to exit (exerchomai -- to go out from) this world.
2. There would be no place to go to escape association with unbelievers who conducted themselves this way.

III. THE PERSONS OF JUDGMENT OUTLINED BY THE APOSTLE PAUL ARE THOSE CHARACTERIZED AS A BROTHER AND PRACTICING SUCH ACTS. 1st Co. 5:12

- A. The use of the word "called" is crucial to understanding Paul's admonition.

1. "Called" is onomazo from onoma which denotes **one who has a reputation for or is characterized as**. Cf. Eph. 5:3 (believers should not have a reputation for unrighteous behavior)
 2. "A brother" emphasizes one who is in the family.
 3. Paul adds other behaviors that believers ought to shun. Vs. 11
 - a) "Railer" (loidoros) is "one who attacks another with abusive language". -- Reinecker/Rogers
 - b) "Drunkard" (methusos)
- B. The Corinthians were urged to not eat with such people. Vs. 11
1. "Eat" is sunesthiein which notes habitual eating of meals (agape feast; or home meals). Lk. 15:2 (of the Lord eating together with sinners); Acts 11:3; Gal. 2:12 (of Peter eating together with the Gentiles)
 2. The use of the term "such ones" notes the behavior of this type.
- C. Paul draws a fundamental distinction between those in the Church versus those outside the Church.
1. Those that are "without". Col. 4:5
 2. Those that are "within".

CONCLUSION