

1Corinthians 18-03-11b

And it is important to remember where we are bound and the nature of the evaluation that is coming as we head in that direction. And that's Paul's subject here in 1 Corinthians as we resume our study at chapter 5 verse 5, deliver such a one to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord Jesus. When it says deliver, this is the verb paradidimi, didimi is a word that means to give and para as you know parallel means alongside.

So give alongside is the idea and you have the notion of offering, to offer a thing. And deliver is probably a little stronger than what this merits. It is used for the betrayal of the Lord Jesus by Judas.

Judas did not physically manhandle the Lord Jesus himself. In Mark 14.10, Judas Iscariot, one of the twelve, went to the chief priest to deliver him to them. It says betray, but it's paradidimi and it means to make him available, to expose him to their opportunistic power.

When the Sanhedrin sent the Lord Jesus to Pilate, remember the Sanhedrin tried him first. They went to Annas and Caiaphas and that. And in Mark 15.1 it says, immediately in the morning the chief priests held a consultation with the elders and scribes and the whole council, the council is the Sanhedrin.

And they bound Jesus, led him away and delivered him to Pilate. Now the binding is not implicit in the delivery, that's why it is given in a separate statement. Delivering him, if that's all it said, would not have implied binding and leading him away.

Those are given in different verbs because paradidimi by itself simply means left him in the presence of, left him under the sway of, left him there for them to deal with. So, the people, when they are, remember there's the Eke homo painting, behold the man and you have the balcony and here's Jesus bound and Pilate is addressing the people and he says, whom shall I release to you, Barabbas or this man, Luke 23.25, it says, Pilate released to them the one they requested, who for rebellion and murder had been thrown into prison, but he delivered Jesus to their will. He consigned, if you will, Jesus to their will.

So, it's a very pregnant word, even when the soldiers execute the Lord Jesus in Mark 15.15, it says, Pilate wanting to gratify the crowd released Barabbas to them and he delivered Jesus after he had scourged him to be crucified, delivered him to the soldiers, put him in the power of the soldiers. So, this is found also in secular Greek in accounts of other martyrs and even elsewhere in the New Testament. In Matthew 10.17, Jesus said, beware of men for they will deliver you up to councils and scourge you in their synagogues.

They will deliver you up to councils, they will hail you before them, they will put you in their power and presence, is the idea. So, the delivering in verse 5, deliver such a one, and he doesn't say deliver him, it says deliver ton toy uton, deliver such a one, and what he's saying is, this

ought to be the regular practice, this ought to be establishing a precedent that you will follow from now on. When you have such a one in your presence, this is what you should do.

If on any future occasion you have an immoral person that is a corrupting influence in your by their unrepentant attitude and their support by others in the assembly, this is what you should do. So, deliver becomes a synonym for taking this and making it a policy. Deliver such a one.

Then it goes on to say, to Satan for the destruction of the flesh. Deliver such a one to Satan for the destruction of the flesh. And you would say, well, that would be the purpose, right? Deliver him for the purpose of the flesh being destroyed.

But that's not actually what this says or means. When it says for the destruction, this is ace, E-I-S. And ace means into, unto, with a view toward.

And so, when Peter says in Acts, repent and be baptized for the remission of your sins, it's a very similar misapprehension to say, Peter is saying repent and be baptized for the purpose of getting your sins forgiven and remitted. But that's not what the baptism does. Baptism and that very same Peter in his epistle says, you know, baptism is a picture of deliverance, not the washing of filth from the body, but the answer of a good conscience toward God.

You remember that? So he says, repent and be baptized with a view toward, looking unto the concept that your sins are going to be forgiven and that this is a picture. It is a teaching tool when they didn't have Bibles. They couldn't hand them a New Testament and say, welcome to the church.

So they baptized them. And it was a memorable experience that would serve until the fullness of Scripture came in. But, deliver such a one with a view toward the destruction of the flesh.

Deliver him to Satan. It is Satan that is here. But when it says, paradidomi him, send him in the direction of Satan, put him out in the realm of, in the presence and power of Satan, with a view toward the destruction of the flesh.

This, it doesn't say the destruction of his flesh, that his spirit may be saved. The possessives are not there. It is the flesh and the spirit in this verse.

The purpose of the delivering, when you are gathered, deliver him to Satan with a view toward the destruction of the flesh, so that, this is the purpose clause. Hena introduces the purpose clause, H-I-N-A. Deliver him so that the spirit may be saved in the day of the Lord Jesus.

What do we know about day in Corinthians? How many times have we seen it now? Paul says, I'm not subject to you or to any human day. It's a day of judgment, right? The day of judgment. So in the day of judgment of the Lord Jesus, the spirit may be delivered.

The spirit. Now there's been two primary schools of thought on what this means. What is another description of the church? It's at the end of Ephesians chapter 1. God made him head

of all things to the church, which is, what? His body.

The church which is his body. We are his body. It is the body of Christ, right? We talk about that universally and also locally.

The church is the body of Christ. And there is a, you can take this either way. And in my opinion, as I've told you before, anytime you can take something either way, it's probably intended to be taken both ways.

If it isn't limited by context and limited by vocabulary, and you say, well, Paul, are you saying that there's going to be a destruction of the body here, meaning the body of Christ, or are you talking about the flesh of the guy? Which is it? And Paul might nod his head and say, yes. My purpose in having you excise and send away this individual, it's going to be a cost to the body. The body is going to suffer.

And this guy's closest supporters and those who are most puffed up about embracing him and having him in there will probably leave with him. They're his friends. Maybe he's a relative.

Maybe he's related in some way closely. And so it's likely that when they send this guy forth, others will go with him, and it is going to damage the body. There's going to be some destruction to the body.

And let's look at it in terms of the individual. If the individual is outside the fellowship, he's no longer being prayed for. He's no longer being supported and benefiting from the gifts that are in the body there.

Remember at this time you still have the gift of prophecy. You have the gift of tongues and interpretation of tongues. You have gifts of healing.

You have several miraculous gifts that are functional and in evidence in Corinth. We know this. Remember Corinthians 13.

We're going to come up on it here in a few more pages. And he talks about earnestly desire the greater gifts. And he talks about the miraculous gifts.

And he lists them because they are functional right now. This man, by being in the church and in the body, benefits from prophetic wisdom, benefits from prediction of immediate future current events. If there are going to be arrests made or laws passed or incursions or whatever it might be, they have a unique supernatural communication from God in the form of these communication gifts that go beyond just preaching and teaching.

There is healing. There is support of many different kinds within the church. And to send the guy forth from that is to cut him off from that in the same way that if you cut out a tumor, you are removing it from the blood supply and the nervous system and the warmth and the healing and other things that the body can do.

It is separated from all of that. And, of course, it is going to die. It is going to shrivel up and turn to dust.

So both things are true. There is going to be a cost to the body in terms of the church. There is going to be a destruction of a part of the flesh.

If your eye offends you, pluck it out. If your hand offends you, cut it off. It is better that the rest of your body enter into life than you retain this and go into destruction.

It is the same idea here. So both things are true. Deliver such a one to the realm of Satan.

This is where the principalities and powers and rulers of the darkness of this age, this is where they try to be what the church currently is to its members. You are either in the kingdom of light or you are in the kingdom of darkness. When you are in the kingdom of light, you have the provisions that God has made.

You have believers with gifts, with concern, with brotherly love and affection. You have the presence and power of the Holy Spirit. You have that wonderful reduction of friction that comes from forgiveness and the influence of God's word in our souls to cleanse us and to help us be remorseful over things that we should not do.

To give us insight on what is right and what is wrong. We have that guiding light. We have that powerful presence.

And it is shared in Christian communion and Christian fellowship. If you send someone forth from that, what do they have to rely on now? Well, good luck with the affections of the world and with the morals of the world and with the powers and the best that Satan can do for you. So, you are turned over to Satan.

Well, what do we know about being separated from the life of God? What do we know about being disconnected from the presence and power of God's Holy Spirit? It leads to destruction. There is a way that seems right to a man, but the ends thereof are destruction. The ways of death.

In Hebrews 6, you talk about laying the foundation of change of mind away from dead works. Works that lead to death. Works that are not empowered by God's Spirit.

They don't hook into eternity. They don't look to the future. They don't have any purpose beyond the moment.

They are ephemeral. They are fleeting. They are temporal and temporary in every sense.

So, to be separated from all of that, because of an unrepentant attitude, saying, I am right in this, and I am okay in this, and being married to my father's wife. So long as he has that view, the church cannot eat with him. Cannot have intimate fellowship with him.

It is leaven that will leaven the whole lump. It is a matter of tolerating something that is intolerable. So, he says, release him, if you will.

Paradidomi him. Pilate released him to the soldiers. Judas betrayed and released Jesus to the power of his enemies.

He sent him in their direction. And the individual is vulnerable to that. So, paradidomi him, send him out to Satan, for the destruction, with a view toward the destruction of the flesh.

And it is two-fold. You know how parents discipline their children. They say, well, this is going to hurt me more than it hurts you.

That is debatable. But it does. It is not easy for a parent to discipline a beloved child.

Unless you let anger take control, and you are trying to vent anger, it is not an expression of love. Whom the Lord loves, He chastens. Well, it does not please the Lord to chasten us.

It does not please Him to allow pain into our lives. But He knows that many times that pain is necessary for our ultimate betterment and greater growth. And it is a necessary... I did not want to let them strap my daughter down and cut her appendix out.

And all of the attendant sticking with needles and scaring a small child in a strange environment and strangers in masks doing all these things to her. It hurt my heart. It hurts my heart to even think about it now.

But I knew that it was necessary for her to not die of a burst appendix that they do this operation and take that thing out. And so you allow the inflicting of pain knowing that on the other side of it there is a greater good. And so Paul says here, when you send this individual out away and deliver him to the realm of Satan, there is going to be pain.

It is the destruction of the flesh, not his flesh. It's the destruction of the... Sarkos means flesh or body. It's used... Sometimes it's translated carnal.

But it has to do with the body. And it's going to hurt the body to consign this individual outside the fold. But the purpose is the deliverance in the day of the Lord Jesus.

At the judgment, the church is going to be pure. Those who are in the church who have supported this decision are going to receive credit for righteousness. They did a hard thing.

It's not easy to separate. They obviously had reason not only to enfold this individual but to celebrate his presence. And to send him forth is going to be hard.

It's going to create a lot of rifts and a lot of strains in relationships among all the people in the church. This is why Paul says you've got to get together and do it as a group. He doesn't say, you know, do the Nicodemus thing and send a couple of elders by night and visit the guy's house and say, you know, please don't come back next Sunday.

He says you gather as a group. And as a group you will do this when you are assembled with my spirit. And in the presence of the power of the Lord Jesus.

And this is not authority. This is not exousia of the Lord Jesus. This is dunamis of the Lord Jesus.

This is the active power, the dynamite effect. Blast this breach apart. It's the power, the dunamis of the Lord Jesus.

The active power. And do it as an assembly. And I am there with you in spirit.

Both capital and small s. We will all do this together. It is my job as the apostle and the spiritual father of your group to make this decision. I have made it.

We all will implement it together as a body. And we're going to cut part of the body off and out. He is a believer.

And that's why you have the second half of this chapter. I wrote to you not to keep company with sexually immoral people, meaning those who are named as a brother. This guy is a named brother.

He is a brother. And both his spirit and the spirit of the church, through this separation, if there's anything that's going to bring this guy around to recognize and repent of this wrongdoing, it is this action on the part of the church, which clearly communicates to him, you are doing something terribly wrong. You cannot fix a problem you don't recognize.

If you don't believe what you're doing is wrong, why would you change? And unless and until the church says, in the eyes of God, in the eyes of Jesus Christ, in the eyes of the apostle Paul, and in the eyes of this fellowship, what you have done is wrong. And we cannot maintain any further association with you unless and until you fix this. And when you get to 2 Corinthians, there's a real interesting angle on that outcome.

But the pain and the destruction that is caused to the body, both theirs and potentially his, because why? Not because Satan is going to go up there and start going at him with a pair of pruning shears, but because Satan is incapable of sustaining life and health and all of the benefits that we gain through Christ and through our fellowship in the Holy Spirit and with one another. Satan cannot counterfeit that. He cannot duplicate it.

He can try, but it always fails. To be separated from the life of God is to die. It is to be destroyed.

It is to wither. It is to shrivel. It is to be disappointed.

It is to be unfulfilled. It is to have no investment in eternity. It is simply living in the moment.

Any godless unbeliever can do that. Everyone can do what is right in his own eyes. We have to have that connection to life and to eternity to benefit.

So to leave the fellowship is by definition to be on the path of destruction. And being turned over to Satan for the destruction, it is like turning your child over to a bad doctor or a plumber or some other unskilled worker for the removal of their appendix. Don't have the tools.

Don't have the knowledge. Don't have the power, the dunamis of the Lord Jesus Christ. When the power excludes you instead of benefits you, you're left with whatever quack comes along and you're going to be destroyed.

So that's the view here and that's what makes sense of the second half of this chapter. So, I have judged in the name of the Lord Jesus Christ, period. Verse 4, when you are gathered together along with my spirit, with the power of our Lord Jesus Christ, the dunamis of our Lord Jesus Christ, that's what's in the assembly.

That is the active, creative, restorative, benefiting power of the Lord Jesus. It's in the assembly. Send such a one away.

Transfer them out to Satan with a view toward the destruction of the flesh. You're fully aware of what this means when you send them forth. You're looking at it.

You know what's going to happen when this guy is outside the fold. Send the lone criminal outside the gates of the fort, Fort Apache, and see if the Indians will help him. You know, in the old unpolitically correct cowboy westerns, which I don't even agree with.

Your glorying is not good. And notice that the focus for Paul is not the individual. His glorying is not good.

That rascal needs to be taught a lesson. Send him out there and let Satan flay him alive. After he has suffered, he will have this and that and the other.

Paul's concern is for the group. Your, plural, glorying is not good. This is going to destroy you.

He and his presence are just a symptom. The root cause is this pride that says, I know more than the apostle. I know more than the Lord Jesus.

I know more than what I've been taught when the apostle founded and established this church and separated us out from the godless depravity of Corinth. No, we've got a better idea. And he says, your glorying is not good.

A little leaven leavens the whole lump. And again, he's talking about two things at once. The presence of this guy leavens the group.

But the presence of their pride leavens the church, leavens their hearts, leavens everything. Purge out the old leaven. So this guy is almost symbolic of the problem.

And when they submit to the authority of the apostle and the authority of the Lord Jesus Christ, and together with him unite to remove this problem, he is the leaven that is being removed.

But that pride that tolerated him and celebrated him in the first place leaves with him. And it's not either or, it's both and.

That leaven. Notice he says, purge out the old leaven that you may be a new lump, since you truly are unleavened. And for Christ, our Passover was sacrificed for us.

And he's talking about the group that is left, benefiting and being purged and cleansed. And this puts us in the position of blessing. To be free from the leaven is to be eligible for grace and for blessing.

That's why this guy is in the realm of Satan. He's disqualified from all of that. And so long as he continues to pursue that path and is unrepentant in that decision, he has chosen his side.

Paul just says, put him where he belongs. He's chosen the standards of darkness. He needs to go and live in that kingdom.

You have chosen to live in the light. You need to preserve that light and purge out the things that threaten it. And this is a serious threat.

Therefore, verse 8, let us keep the feast. Notice, purging out the leaven is an action that Israel was commanded to do to celebrate Passover. But Paul doesn't say, let's keep roaming the house, finding every little scrap of leaven and throwing it outside the door.

He says, the reason we're doing this is so that we can keep the feast. This is a precursor. This is a qualification.

This creates a potential. Once we have gotten the leaven out, we've gotten rid of the pride, we've gotten rid of this immoral individual and set them outside and let them find out what Satan can do for them. We can keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

You're not going to find sincerity and truth in Satan's kingdom. You find it in the Lord Jesus. What does John 1.14 say? Full of grace and truth.

We beheld Him, the only begotten of the Father, full of grace and truth. Kingdom of the Lord Jesus, grace and truth. That's why our Bible church has its name.

So then he goes on to explain, I wrote to you in my epistle not to keep company with sexually immoral people. I didn't mean try to separate from the world. Don't form a commune.

Don't go out in the woods and put up a palisade and do some kind of weird thing. You can't separate from the world. God will judge the world.

Look at verse 13. What you have to do is manage what is within your purview. You do not have authority over the world.

This is where Christians have gone astray, trying to legislate morality, trying to push Christian standards onto the entertainment industry or a lot of other places. Paul says you can't legislate into Satan's kingdom. You're going to have contact with it.

You can shine as a light in the midst of a crooked and perverse generation. But he doesn't say try to light as much on fire as possible so that you can dispel the darkness. He says you shine as lights.

In the darkness you are drawn to a light. When it's pitch black out here and we have no moon, mom's security light is on down there, if I can't see the trees and can't see the path, I navigate because I can see the light. I know where to go because I've got a beacon that guides me.

But I don't try to turn that light up to dispel all the darkness on all of the cleared acreage on this land. You can't do that. The Christian civil action notion that let's go down to City Hall and pass laws and we won't let people do these things and we'll make it illegal.

You saw what happened with prohibition. One of the colossal, spectacular failures of legislating morality occurred back in the 30s with prohibition. Trying to disallow and illegalize, and I'm not talking about weed and drugs, because alcoholic beverage has been with us since Noah.

This is something that is a normal and manageable and yet can easily get out of hand substance within the community, within the culture, within the home. It's not the same thing as going and finding cannabis or heroin or poppy seeds or something and giving yourself hallucinations and disabling your mind in a lot of ways. It is the devil we know, if you will.

And in moderation, it is actually beneficial. A lot of your medicines have alcohol as a base. There's nothing wrong with it in moderation.

We're never told not to drink. We're told not to get drunk. In the same way that we're not told not to eat, we're told not to be a glutton.

So you have the idea here that you cannot separate from the things of the world. You can certainly shine as a light and say, that right there, that's wrong. Our community, in my opinion, and based on my religious convictions, should not tolerate that right there.

We should not have a strip joint right next to our elementary school. I think that's wrong. We should not have a liquor store right next to our church.

I think that's wrong. Fine, we can shine as lights, but to try to enforce our view on others is what Paul is saying, don't try it. Don't try by cold shouldering or eschewing or separating from the world.

Don't try to change it because you can't. He says, you've got to change what you can control. You've got to purge out what is in your periphery.

I've written to you not to keep company with anyone named a brother in the area that you can

control. Your fellowship is your own. By the way, your soul is your own.

Your heart is your own. And within what you can control and what you are accountable for and responsible for and have authority over, that needs to be kept clean. I don't have authority over the community.

I have a voice. I can express an opinion. I've got a constitutional right to free speech, but I can't push my views on others.

I can express them and offer them. I can say why I think they're good and why I think others aren't. But within my own house, I can enforce.

Within my own heart, I can enforce. I can set standards and I can keep them. And I'm right to do so.

So Paul makes that distinction in the second half of this chapter. So, what is our conclusion here? This was a very significant case and decision point in the life of the Corinthian church. Paul addresses it with apostolic authority in the name of the Lord Jesus Christ.

And he says, In the name of the Lord Jesus Christ. Now, we don't know exactly what happened as a result of Paul's instruction here. Did they actually do this? Did they get together and follow this procedure? We don't have a detailed account of what followed.

It's conceivable that the Corinthian church would say, Paul, you're a little short, bald-headed, squeaky-voiced apostle, and we just think you're wrong. And they could ignore it. And they may have.

We don't really know for sure. There's some indications in the 2nd Corinthian letter of what happened, but it's very oblique. What did he say here? He said, I, as an apostle, am assembled with you, and in the name of the Lord Jesus Christ, this is the judgment.

So what's the result now? Choice. They can either choose to follow Paul's instruction here, or they can disregard it. They have a choice.

That choice is going to determine whether they remain connected to the source of life, the source of blessing, the source of eternal opportunity and reward, or whether they are going to be relying on the way that seems right to them. But the ends thereof are the ways of death. Now, if any man looks at a way and sees that the end is death, does it seem right to him? I mean, unless you're suicidal, when you look at a way, you don't say, well, I think that's right.

I do notice I die at the end, but I still think it's right. I mean, typically not. The reason there is a way that seems right to a man is that he's completely either oblivious to or denying the fact that it leads to death, that it's unproductive, that it's destructive, that it seems counterintuitive that doing this thing that seems so right would be destructive.

And so you have to take it on faith. Paul says, I'm telling you here what you need to do so that

the Spirit can be preserved in the day of judgment. You can either believe Paul or not.

You can either follow this exhortation to purge out the leaven, separate from in your personal controllable periphery that which defiles or not. Paul doesn't have a quaternary of soldiers that he can detail to go assassinate all the Corinthians if they don't do what he says. Paul doesn't call down Satan on the church and say, if you don't do what I say then I release all of you to Satan.

In the name of the Lord Jesus I'm putting your whole church into Satan for the destruction of the flesh. Paul makes no threat. He isn't exercising anything other than authority based on spiritual things.

The name of the Lord Jesus Christ. And he says, you have got to establish a separation from that which is, even among the Gentiles, known to be wrong. Unless somebody has seared their conscience with a hot iron, that's just wrong.

So, separate from it. Well, that is chapter 5 in a fairly detailed but not exhaustive study. Now next time we're going to pick up in chapter 6. Dare any of you, having a matter against another, go to law before the unrighteous and not before the saints.

And I'm just pointing that out now because you can see the perspective Paul is maintaining here. When he says, you've got judgment within the church, you have standards within the church, you have what you decide to do in the church, and then you've got the kingdom of darkness, Satan, and everything that leads to destruction. So having made this point, he's going to now move on and say, don't you think that when you have differences of opinion or disputes between the brethren, that it ought to be settled in God's precincts and not in Satan's? Wouldn't this make sense? Isn't this a logical extension? There are things that pertain in God's world, in God's realm for you as healthy Christians, and there's everybody that's outside.

So if you have a matter against another, why would you go to law before the unrighteous and not before the saints? Do you not know that the saints will judge the world? And this reflects back on what we've covered this morning. If the saints are going to eventually judge the world, what does that mean? It means, he said, didn't he just say, verse 13, those who are outside God judges? The world, the realm of Satan, God judges that. Then he says, shouldn't you all be able to settle internal disputes? Do you not know that you are going to judge the world? Right now God judges the world, but in the future, you are going to be God's agents in judging the world.

This is practice. What you practice in your home is what you're going to eventually practice in the world and over the world. And what you learn in church is what you're eventually going to put into practice later.

What we do now in our own souls, in identifying and purging out the leaven, is what we will eventually be called upon to do if we qualify to rule and reign with Christ. What do you think ruling and reigning is? It is adjudicating. It is implementing policy.

It is deciding what stays in and what goes out. Doing what the Apostle Paul did here in the

name of the Lord Jesus. This is preparation.

We have a huge future ahead of us. And learning to think, learning to implement God's will now, prepares us, because eventually we are going to be doing it in a much larger context. And what you do matters.

What you decide matters. What you tolerate matters. What you exclude and take out as leaven from the house matters.

The practice that we gain. This is why we teach little kids simple skills. Because later on, those are going to become big skills.

We as God's dear children are learning in His house, and in our souls, skills that serve us in the world, and in the world to come. So that's where He's going. And that's what we'll see next time in chapter 6. And it reminds us of the importance of paying attention to these things.

It is no light thing that we've had this entire chunk of Scripture dedicated to this episode in the Corinthian church. It is written for our instruction. We need to think about it, figure out what it means to us, and live in its light.

Let's close here in a word of prayer. Father, thank You for the truth of Your Word. Thank You for the benefit that it confers, the power that it conveys into our hearts and into our souls.

Unlike anything in the world, we have the actual power from You to change, to improve, to purge out of our lives and our practice those things that offend, those things that corrupt and lead to destruction, and to cultivate and to grow that fruit that reflects Your glory and vindicates the work of the Lord Jesus on our behalf. We pray that we can abide in the vine, and that as You prune us, we can bear even more fruit, and we can, in another of the Lord's metaphors, be fields that bear not just 30-fold or 60-fold, but that bear 100-fold, and are not bringing up thorns and end up being near to a curse. We thank You for this portion of Your Word.

We pray that You will bless it to each heart, and we ask it in Jesus' name. Amen.