

1Corinthians 18-03-25a

Well, good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. This is March the 25th, 2018, and we continue our study in the book of 1 Corinthians.

We're picking up today in chapter 6. We actually have a little bit to cover at the end of chapter 5. Then moving into chapter 6, dare any of you, I dare any of you to study 1 Corinthians chapter 6. So that's where we'll pick up this morning. Let's take a moment to ask God's blessing on our fellowship and on our study of His Word, and then we'll begin. Father, we thank you for this day and for the blessings you have bestowed on us, the provision you make for us, the protection you provide, and all of the support and care, both that which is visible and that which is invisible, and much of which we're unaware of, and yet we know that we are held in your gracious hands.

We've been brought to this point, and this morning we have the opportunity to enjoy the truth of your Word, ministered by your Holy Spirit, brought to us through the preservation over the centuries of these Scriptures. We thank you for the Lord Jesus and His work on our behalf to make it possible for us to enjoy these many benefits, and we pray that as we spend this time together that each one will be blessed and encouraged and motivated by what we see from your Word, that your Holy Spirit will find us ready pupils and willing servants, that we can live in the light of what we find here and draw closer to you through the Lord Jesus. We pray that all things will be done in His name and for His glory, and we ask it in Jesus' name.

Amen. You'll remember that Paul is writing to the Corinthian church. This is an active, bustling city.

It's conveniently situated with these seaports. There's a lot of commerce and trade and coming and going, and a lot of materialism as a result. And materialism often branches out into hedonism and in enjoying the pleasures of the world, the stimulation of all different sorts.

And that's going to be a subject this morning. And we find a point of contact because in our postmodern culture and our technological age, we also are surrounded with a bustling at least in this country, a bustling thriving civilization that offers many stimulations, many pleasures, many opportunities to be engaged in the activity and the materialistic side of life. And it is easy, and in fact much of our modern youth culture in particular has been seduced into thinking that that's all there is.

It is what I read. It is what I hear. It is what I am told by science.

It is my social life, which is now largely supported by my technology, my phone, my tablet, my phablet, my laptop, my... You do know what a phablet is, right? It's a big phone. It's a phone tablet. It's a cross.

It's a cross tablet. It's not as big as a tablet, but it's bigger than any phone I would want to carry.

That's your phablet.

So in any case, this becomes your window to the world and your connection. And I keep imagining the day when there's a solar flare, all the satellites wink out, the cell towers overload and go dark, the internet is offline, somebody plants a wicked piece of code somewhere, and all of the routers on the backbone of the internet get jammed, and countless thousands of people come blinking out into the sunlight with their dark phones, no signal, no service, and they're wondering around, who am I? Why am I here? What happened to my life? Because so much of it now is funneled through, and it's hard for us. I thought we were disadvantaged growing up as the television age.

The generation before us was the radio age, and people before that, for almost something measured in centuries, life was relatively unchanged. Everybody knew how to harness a horse. Everybody knew the front end from the back end of transportation, and it was trivial.

Any kid could look at a horse collar and hames and reins and bridles and hook up your horse. It was like turning doorknobs or negotiating Google. It was just that much common knowledge, and it was unchanged for virtually centuries.

What was understood in George Washington's day was understood in Columbus's day and was understood right up to Mark Twain's day. And then suddenly we have had this hockey stick graph of change, and with that comes an easy disconnection from spiritual life. We don't have time to think and to contemplate.

Rather than analysis and thoughtful reflection, we have pre-digested truths, quote unquote, given to us in a quick and easy format. This is why your Twitter, I understand they just recently expanded the length of Twitter, because to be that concise you have to think, and so it's easier to expand the Twitter length a little bit so that people can get their pre-digested pabulum more easily. And of course I'm being a little bit unfair.

There's good content. The Internet's a wonderful thing. People are joining us this morning over the Internet.

It can be used for good, but its soul is evil, and we overcome evil with good basically. But this is germane and pertinent, salient, relevant to our passage, because the early equivalent of what we're just talking about now occurred in Corinth. They were at a nexus of Greek and Roman culture and civilization, trade, commerce.

The latest, greatest products from around the world passed through Corinth, and they had access to it, and it was stimulating. And it, by distracting from spiritual truths, tends to bring out the worst of our sinful nature. That's what Paul is talking about here.

So in chapter five he said, it is actually reported that there is pornia in your midst. And this is, in general, sexual immorality, but specifically pornia involves, as a core idea, the violation of pledge, violation of covenant, violation of trust, betraying a trust. It isn't just the physical

goings-on that we think of as sexual immorality.

This has, as a necessary component, the evil of betrayal of trust, of breaking of confidence, breaking of covenant, of cheating someone who has a rightful claim on this person with whom dalliance is being performed. So we often lose that in the English, and it's reported there's sexual immorality. You think, oh, well, there's either adultery or promiscuity of some sort.

But it doesn't get at the Greek idea of *pornia*. It's evil even in the secular sense. Remember, *pornia* is a Greek word.

It's not a theological term. Why would secular Greeks, who recognize that there's all kinds of pantheons and you can be an idolater, you can do whatever you want, you can be a hedonist and a materialist, and yet they have a concept of *pornia*. And they are profligate and free with their moral standards.

So what did a Greek think when this word came up? Well, this is unconscionable action in this area because it involves betrayal. It involves breaking promise, breaking covenant, breaking trust. Even in the Greek secular world, there were areas of this that were not considered kosher.

So he says, such *pornia* as is not even named among the Gentiles. And there's *pornia* that's named among the Gentiles, but this is even worse. The Gentiles would condemn you for, and this is incest.

There's been a cultural recognition of the nature of incest that spans religions and time and place. And it's just part of that conscience God puts in the heart of every man that recognizes extreme forms of sin and patterned evil. And what's the difference between sin and evil? Sin, we tend to characterize, or sins in terms of acts, specific occasions, evil being a pattern of such, a repetition.

You can get drunk and it's a sin. You can be a drunk and it's evil, that kind of thing. And that's going to come up in chapter six.

And yet they consider this, they were puffed up over this instead of being shocked and dismayed and look for a remedy. And that remedy is given at the end of the chapter, which is put away from yourselves the *poneros*, *pornia* and *poneros*. They're not the same word, but they are two sides of the same coin and they're linked by their sound.

One is P-R-N and the other is P-N-R in terms of consonants, but *pornia* and *poneros*. *Poneros* is the evil that's in verse 12 of chapter 5. But Paul, we started looking at this last time in chapter 5, verse 9, 1 Corinthians 5, 9. I wrote to you in my parentheses previous letter, not to keep company with sexually immoral people, not to keep company with. And this is a really interesting word.

Do you happen to remember the Greek word for fellowship? *Koinonia*. And you would say, well,

not to koinonia with such people. But that's not the word we have here.

This is sunanamagnustai. Sunanamagnustai. And one of the reasons it's so long is it's got two prepositions stuck on the front.

Sun, of course this means with. A lot of times, and even in modern transliteration, if you take Greek now, they'll tell you this is S-Y-N. And a lot of transliterations will take the U and turn it into a Y. So that synonym, same name for a thing.

Nym meaning name, so syn, S-Y-N. Synchronicity, symphony, same sound. Sun meaning with or same as.

So synonym, same thing. So syn, ana means again, and magnustai is the core idea of association. So associating with again and again.

This is a pattern of association. So it explores a different side of that idea than just koinonia, meaning fellowship. This speaks to the closeness of it and the frequency of it.

This is up close and personal contact. Not to keep company with, not to again and again be with in a close way these people. These pornaya folks, sexually immoral, these are pornois.

Pornaya is the concept, pornois are the people, plural, who practice it. But he says, I certainly did not mean with the pornois of this world or with the covetous extortioners or idolaters since you would need to go out of the world. So he names three categories of people in the world and he says you don't have to separate from these people in the world.

And it's real interesting. You would think, well, so is this, I remember that, what was he called, the chaplain of Bourbon Street. I think we had a record album by him one time.

But this guy had the notion that, well, if you want to evangelize, go where the people who need evangelization are. So he would go into the bars and he would sit there and talk to the person on the right hand and on the left. There have been people that have gone into houses of ill repute and have tried to evangelize in those contexts saying, well, you know, we go where the sinners are and try to bring them to Christ.

And that's a wonderful thought. It's tricky to accomplish, but I don't have any personal contact with such folks and it's between them and the Lord. Everybody's got to hoe their own row, so to speak.

But that's the idea that to what extent do you separate, come out from among them and be separate, but are you so separate that you have no contact at all? So that's what this is talking about. And it's helpful to us because do you throw your phone in the pond and have no internet? Do you stop watching TV because there's so much of it that's salacious? Do you or do you not involve yourself in text conversations back and forth either on Fora or on bulletin board chat room places? Do you or do you not follow people on Twitter and do you read Facebook?

And that Facebook is probably politically correct to even make this reference now, but I did find somebody selling a copy of Song of the South on the internet. But you remember Uncle Remus and the different stories that he would tell and one of them was the Tar Baby and Brer Rabbit getting thrown in the briar patch and that.

There was a lot of good homespun wisdom in there, but if you remember the story of the Tar Baby, just very briefly, that it's a little baby made out of tar and it's sticky and once you touch it, well then the more you try to get away from it, the more stuck you get. And this notion of inability to get away from a thing and you think, well, if I get into an area of the internet or an area of converse or association or contact that drags me down and I have difficulty separating from it, it's the simplest concept to think of is someone who has a disposition toward addiction and if you have a vulnerability in some area where other people might be able to dabble or sample or do something in moderation such as alcohol, but for other people, one contact is a hopeless road downward and you smell a cork and next thing you know, you're in the gutter. So abstinence is necessary for some of us in some areas.

And if you cannot keep things at an arm's length, it is better to not have it close enough to be at arm's length. You avoid all contact. And I was reading, or having read to me actually, you remember the book The Cross and the Switchblade became a movie, Billy Graham Association.

Elizabeth was reading us some of the chapters, early chapters of Cross and Switchblade and I was impressed that the author in the early part as a part of his seeking God's will for his life and ministering and so on, he got the notion that he was watching too much television. So he took the TV out of his house and he said, I'm going to take the two hours a day that I averaged watching TV and I'm going to devote it to prayer. And for him this worked out really well.

And so he, the TV was a problem for him, he pushed it out the door and used the time more productively. So this is our subject this morning. This is Paul's subject in 1 Corinthians chapter five and 1 Corinthians chapter six.

It's a two-fold idea. One part of it is separation. With whom do you associate? With what do you associate? And with whom and with what do you separate? Secondly, making that decision is to judge.

To judge. To think about a thing and drive conclusions that are pleasing in God's sight in this context. And that's the verb krino, K-R-I-N-O, and it occurs repeatedly in this context.

And really, again, I'm not real thrilled with the chapter break here at six, because Paul's subject begins up here where we saw it in verse nine. I would have put the chapter break after verse eight and started a new chapter at nine and had this continue into chapter six as it is in our Bible because this is all one thought. So I'm backing up to nine and we're going to read nine through thirteen of chapter five and then into chapter six and you'll see what I'm talking about.

I wrote to you in my epistle not to, again and again, spend close time with. That's what our

sunana magnusthai, and that T-H-A-I on the end, this is kind of like gen omai and some of the other A-I endings and the theta with a passive idea. This is involve yourself.

This is you attaching or not attaching yourself. There's a reflexive idea here. This is what I do with myself.

I am captain of my ship, master of my fate, to the extent that I have control. You don't get to choose your workplace always. You don't get to choose your family.

You don't get to choose your neighbors. There are certain associations that you're kind of, you have to manage. You can't end for various reasons.

But to the extent that it is up to you is the idea in a reflexive context. Not to keep company with pornois, people who have this element expressing itself in physical sin, but to keep company with joined with betrayal, self-indulgence, and breaking faith, breaking trust, violating a standard, a recognizable standard, and you're willfully crossing that line. You're willfully walking through that door and engaging in this as a pattern, pornois, people who do this.

I wrote not to do that, but I did not mean with the pornois of this world or with the covetous or extortioners or idolaters, since you would then need to go out of the world. We'll look at those ideas, covetous, extortioners, and idolaters. But now I have written to you not to keep company with anyone named a brother, and not to keep company with, in verse 11, is the very same word, sun-ana-magnusthai, not to establish a pattern of the ana, again and again, being with in a close contact situation, cultivating close friendship, cultivating any other sort of intimacy, you might say.

Anyone named a brother who is, and then we have this list again, sexually immoral, that's pornois, covetous, idolater, or a reviler, or a drunker, or an extortioner, not even to eat with such a person. Table fellowship, this has been called, not to have table fellowship. For what have I to do with judging those who also are outside? Do you not judge those who are inside? Those who are outside God judges, therefore, put away from yourselves the evil person.

Notice that we're talking about separation versus close fellowship, and we're talking about judging, krino. What have I to do with judging those who are outside? And this is the first word that came to my mind when I looked at this Greek. This is the Greek word, exo, e-x-o, like bugs that have an exoskeleton.

We have an endoskeleton. We have a skeleton inside. Bugs have an exoskeleton.

To exonerate is to get somebody out of the jam they're in because they have been accused, but they are exonerated. They are lifted up and out of this. So, what have I to do with judging those who are exo, who are outside? Do you not judge those who are inside? And this is not endo.

This is exo, e-s-o, but it has the same idea. There are two places. There is outside and there's inside, and that implies that there is a boundary.

Some are out. Some are in. What is this boundary? Paul has already defined it in the context.

What is it? Anyone who is named a brother, anyone who is named a brother. And, of course, this is brethren in the nonspecific gender sense of family. This is brother like we saw it in Ruth.

Come aside, brother so-and-so. Let me talk to you. You are Elimelech's brother.

I am Elimelech's brother. In other words, we are close kin. And this is brethren as it's used in Scripture for the local assembly, the local fellowship, the fellowship of like-minded believers who recognize and acknowledge that they share a common faith, and they gather in that name, and they look to one another in love in that name.

They are united in Christ, one Lord, one faith, one baptism, one God and Father of us all, one expectation of the return of the Lord Jesus. And so we ask ourselves, well, if I'm going to make application of this, does it mean anybody who says they are a believer, or is it somebody that's in my local church? And if it's the next-over local church, they're a couple of neighborhoods away, are they on the outside or are they on the inside? Well, the key here is named. Anyone who is named a brother.

And we're going to see why that is the discriminator and how that comes into application as we move into what in our Bible is chapter 6. So, in verse 12 and 13, he introduces this idea that this is a judgment call, right? What have I to do with, and this is really great. See how many italics there are in that? What have I to do with judging? It's kind of like what Jesus said to His mother at the wedding feast when they ran out of wine. And if you subtract out all the italics, He basically says, what between you and me? There's a lot left out.

It's just, there's not even a verb that links you and me on this subject. And the same thing is here. Paul says, what? He says, for what? This is T in the post-positive conjunctive particle gar.

T-gar. And then he says, ego. It's just me.

And it's in the dative. Dative, evocative, or instrumental case. And the dative relates you to the subject at hand, or to the verb, or to the action of the verb.

But there is no verb here. So he just says, and that's the reason they can legitimately add in here, what have I to do with? But this is all accomplished in the dative case of the first person personal pronoun. So, what relates me to judging those who are outside? Exo.

Do you not judge those who are inside? And what's interesting about this is the switch in pronouns. We always watch for these clues. Why doesn't he stick with the personal singular pronoun? He says, what have I to do with judging those who are outside? Do you not judge those who are inside? Well, this is a little gentle twist of the knife he inserted in them earlier in the book.

Remember, I am of Paul. I am of Apollos. I am of Cephas.

And this is a little tongue-in-cheek reference. If you are so good at judging those who are inside, why aren't you doing proper judging? You're judging the righteous and failing to judge the wicked inside. Aren't you the ones who judge those who are inside? Haven't you judged me and decided that I'm weak in person and only strong in my letters and I talk a big fight, but I show up and I'm too peaceful and too go along to get along and my voice isn't strong, my appearance is not impressive, my diction and my rhetoric are not impressive? He says, really, you've got the judging thing going.

You're just aiming it in the wrong direction at the wrong people for the wrong reasons. Aren't you the ones who are judging? This is present tense. Do you not judge those who are inside? Well, if you're going to judge those who are inside, why don't you do it right? You've got flowering, bustling evil that even the Gentiles recognize and you're not judging it and it's inside.

And he says, I don't even judge those who are outside. I'm an apostle. But you're inside and you're busy judging the wrong things.

And it is so easy. We have a name for this. It's called subjectivity.

It's called eyes on the wrong things. Objectively, they would be looking for their fellowship and their relationships and their church, their brotherhood to be pleasing in God's sight. But instead, this has all gone pear-shaped.

It's gone awry. Amiss. What have I to do with judging those who are outside? Do you not judge those who are inside? He says, I believe I just got through telling you about, you know, it's kind of like what he says in Romans, what I don't want to do, that I do.

And what I do is not what I should be doing. And he says, you know, you shouldn't be judging those who are communicators. I and Apollos and Peter and the Lord Jesus, we're all giving you the same message and you're trying to judge the messengers and that's wrong.

So you ought to stop that kind of judging and you ought to start judging the pornoi and these other listed greed, idolatry, slander, drunkenness and swindling, cheating. And that's where it continues into chapter 6. He says, therefore put away from yourselves the evil person. Instead of putting away from yourself the communicators who have been trying to share the Word of God with you and you're busy getting up on your high horse saying, I disagree with this theological point or I disagree with this aspect of teaching or with this aspect of the presentation of the teaching or with the presenter himself.

I find fault with his stammer or with his personal mannerisms or with his presentation in some form. I'm going to pick and nitpick and judge all of that and yet this is tithing the spices in the cabinet and missing the larger elements of the law like looking out for the widows and orphans and making sure that you yourself are holy before God. Tithe your soul.

Give 10% of your time and your attention and your analysis to the things of God. That would be a wonderful tithe. Take 10% of the day.

If you've got 16 hours in a waking day, that's about an hour and a half of time devoted to prayer and reflection, thinking about the Word of God, that would be a tithe. If you want to respect the concept of tithe instead of worrying about what went into the offering plate, worry about what goes into the use of the stewardship of time, of effort. And as I say, 16 waking hours is 1.6 hours, so do we spend evening and morning and at noon? I pray and cry aloud.

Can we add up our total time in prayer, our total time in stopping, going into our closet, as Jesus said, go to the inner room, no windows, or you can do like Daniel and sit at the window and look toward Jerusalem. But in some way, shape or form, that idea is in view. So instead of judging others, if we would judge ourselves, we would not be judged.

So those who are outside, God judges. So you do not have to go picket. You don't have to go demonstrate.

You don't have to go try to legislate morality on others who are outside. You don't have to go try to legislate on others who are outside, who are exo. The judgment of believers and the action of believers is not, I think you could possibly find fault with boycotts, organized boycotts of various, you know, there was a boycott of Target because they had, I don't know, something they did with bathrooms.

People boycotted Walmart because they gave benefits to their homosexual employees and to each his own. I'm not going to judge those who are outside, but I myself would be uncomfortable, based on this passage, with trying to judge a company or a business, try to exert some sort of leverage or force on them when they are outside. This passage says God's going to handle that.

And you don't elbow the Holy Spirit out of the way for evangelism, and you don't elbow God out of the way for judging the world. God will judge. We have our hands full in our own household, our immediate domicile and the household of faith.

And Paul says you need to concentrate on that. Interestingly, if you look at the list in verse 10, I did not mean to disassociate yourself from the sexually immoral and covenant-breaking people in the world or from the covetous extortioners or idolaters, because you would have to go create a little isolated commune somewhere. You would have to go off into the weeds and isolate yourself.

He says, I did not tell you to do that. What does this mean? It means that you can regularly go to the sandwich shop where all the lesbians work and get a Reuben sandwich. I use that example because I had to actually think this through when I was near the sandwich shop in our neighborhood.

And their hiring practice was to get all very out there people of alternate lifestyle. I mean, they're just flagrant. Slogans on their t-shirts.

It was quite a sort of an obviousity there to walk in. And yet I think a sandwich is a sandwich.

Some people can be alternate lifestyle and play the piano beautifully or act beautifully or do something else very well and your patronage doesn't imply approval because you're one of a million.

It isn't an issue. Nobody notices if I went into, I can't even remember the name of that sandwich shop, and buy a sandwich or not. Nobody had to question their faith or question my faith or question my biblical values or anything else.

I went in and bought a sandwich. Why is this an issue? Named a brother. Named a brother.

Anyone who is named a brother. This reflects on the values that the group is supposed to be shining like a light to reflect and to communicate. And if your group has in it, and notoriously so, people who do behavior that is shocking even to Gentiles in the morality area, this damages the communication of the gospel.

It distracts and deflects from the work of Christ, from the issue of sin, righteousness and judgment that the Holy Spirit makes. Because when you are a brother, you have an identity beyond yourself. You are not only putting your name out there, you're putting the name that you associate with.

Named a brother. Named a fellow Christian. This assembly is represented now by this individual.

This individual characterizes and is known to be part of it. And in the same way that they've got the, I don't know what the name of it is, Me Too, or if there's a studio in Hollywood and some executive or producer or director or whatever has been malfunctioning in the way that he treats the women actors or whatever, well now the studio or that business or whoever will eject that guy. We do not want our business, our company, our reputation to be embodied in this guy who's practicing a thing that we manifestly don't believe and don't approve.

And he no longer represents us. He has been Gentiles, unbelievers, I started to say Gentiles, but unbelievers know this deal. If you've got a malfunctioning individual, you fire him.

You let him go and say, we have nothing to do with that. We don't believe that. We don't practice that.

We don't approve that and we don't tolerate that in our ranks. That is not who we are. That's not what we do.

And the guy is gone. If Hollywood knows enough to do this, of course they're self-interested. They don't want to lose a big segment of their customers.

But they recognize that principle. If you want to be disassociated from a thing, you've got to push the eject button and let them go. That's the idea here.

Named a brother. Having business dealings, having daily contact with neighbors or coworkers

or whoever that are practicing these things does not besmirch the name of Christ. You are simply doing your job in the world.

You can be in the world but not of it. But to enfold within your fellowship somebody who is an obvious transgressor and a patterned sinner in this area is intolerable, Paul says. So there are a total of seven things.

Six things doth the Lord hate, yea, seven are an abomination to him. What are they? Number one is the pornoise. Sexually immoral with this added element of line crossing, a known standard being willfully ignored and broken.

Second is greedy. This is pleonectes. Pleonexia is overweening interest in a thing, desire in a thing, being controlled by that desire.

If you're greedy for money, you just can't get enough. You think about it all the time. You're constantly trying to find ways.

But this can be true of a lot of things. You can just be really obsessed with a thing so that it becomes a dominating factor in your life. And that is greed.

It's not just monetary greed but it can be I want to be the best in this community of hobbyists or I want to be the best in this social clique. I am competitive and I want to be on top. Greedy.

The third is idolater and it's just like it is in Greek, idolatres. The fourth is a slanderer. This is loidoros in Greek and it means a person who specializes in gossip, maligning, verbal carrying on and you're known as being a source of opinion and information that ends up being negative and damaging.

Drunkard, Methuselah. This is pretty obvious and standard and well-known. And finally, swindler, a harpox.

It's not a harpox legomenon but it's close. Swindler. This is a cheater.

This is someone who edges other people out. This is your eBay sniper who in the last five seconds puts in the bid that takes the thing you were waiting on for two weeks. It's somebody who works the angles and is self-interested to a fault and is ready to put somebody else at a disadvantage at any point.

Now, you do not have to break with the pornois of the world or the greedy or the cheaters or the idolaters in the world. You can know that these people are all self-interested and get ahead but they don't bear the name of Christ. They don't bear the name of brother.

So you don't have to go out of the world but you do not keep company with anyone named a brother who is pornois, pleonectes, loiteros or harpox. And then he throws in two more which is a drunkard or a reviler. Drunkard and reviler.

Now what's interesting is you know the book of 1 Corinthians where it's not like we've never seen it before or you haven't read ahead. But every one of these things has been named in or will be named in the book. So sexually immoral, remember chapter 5 verse 1, it is reported that there's a pornoi in your midst.

And you get the idea that this guy is just the worst and there may be others but he's the poster boy for it. Greedy when you go to chapter 10 verse 24. Remember in chapter 10 he's going to be talking about the Lord's table.

It's quoted a lot. And he says when you come for a meal you're edging others out. You're greedy.

This word is used in chapter 10 in that context where you're selfish in your dealings. Now idolater is going to be in chapter 10. That's 10.24 by the way where that occurs.

Idolater is in 10.21 and 22. Slanderer we already had him in chapter 3 verses 3 and 4 talking about those who are bad mouthing the apostles. Drunkard again chapter 11 verse 21 when you come together some of you are gluttons and some of you get drunk in chapter 10 and 11 there.

And swindler, the harpox we're going to see again just a few verses hence in chapter 6. So what have we said so far? There are these known pattern sins that constitute evil. This is not one time you cheated somebody. One time you got drunk.

One time you reviled. This is your reputation. This is what you're known for.

People can have that activity and that name and that reputation in the world and you're under no obligation to avoid them or separate from them especially if you're sort of there by necessity. But if they are in your fellowship, Paul says I have commanded you in my previous letter not to keep company with, yes not to eat with. Table fellowship.

And this is you've got to expel them. You have got to separate from them because they have adopted a name for themselves that doesn't match your name. Your name is the name of Christ.

Your name is God's name, God's standard, God's law, God's expectation, God's forgiveness, God's cleansing, God's laying aside the old man with his lusts and putting on the new man in righteousness, representing something that shines as a light in the midst of a crooked and perverse generation, not reflecting and emulating and imitating a crooked and perverse generation. So he says you judge what is inside. An easy analogy for this is I've been in the grocery store and seen little kids reaching out and grabbing stuff off the racks and screaming bloody murder and throwing fits and doing the dying cockroach in between the laundry detergent and the mops and I let that go.

I still go to that store and shop. I don't say anything to the parent. I don't frown.

I don't you know tsk tsk on my way through. That's outside. If my child engaged in that behavior and the few times that they tried it, whole different story.

I judge what is inside. That's my responsibility. That's my name.

I'm not going to go out and have a wild child you know wrecking crew in a diaper or in pull-ups. That's in my area. That's my name.

That's what I have been given charge over. And the same is true not only in a church and in a fellowship but remember the higher reflection that we have in these chapters where Paul is not only talking about we had that rule as goes Israel in the Old Testament so goes the believer in the new. Well as goes the early church which is still coming out from under the Old Testament.

A lot of what is said about the early church applies to the individual. I'm not necessarily supposed to judge and try to control others. I have my hands full judging and purging out what's in my own soul.

And rather than trying to take the speck out over here, I need to be working on the beams and the logs that are in here. So it's the same idea. But it extends in a Christian fellowship.

The fellowship as a group should be doing the same thing that we as individuals do in purging out the leaven, celebrating the Passover with the unleavened bread, Christ our Passover as he talked about a little bit earlier. Well all of this now goes into chapter 6 and it's necessary background and it is a continuation. We're going to pause here and take our break.

When we come back, should we go to court or not? Is it okay to have a lawsuit or should we never go? That's what he's going to talk about starting here in chapter 6 verse 1. Let's pause here and take our break.