SMITH FOR CHRIST

TEACHING THE WORD · LIVING IN THE LIGHT



DEEP DIVE

1 Corinthians

Chapter Five, Verses 1–13

A Little Leaven, a New Lump — a church proud of its tolerance, a sinner handed over to be saved, and the Passover Lamb who makes us clean

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

A man is living with his father's wife, and the church is proud of how open-minded it is. Paul answers with grief, a verdict meant to rescue, and the Passover: the Lamb has been sacrificed, so clean out the old leaven and keep the feast. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Paul's key words.

THE PASSAGE

1 Corinthians 5:1–13

the sin · the verdict · the leaven · the line

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Four movements from "you have become arrogant" to "remove the wicked man"

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from puffed-up pride to moral disorder*	3
I	**Proud Instead of Grieving** · *1 Corinthians 5:1–2 · the sin and the boast*	4
II	**Handed Over to Be Saved** · *1 Corinthians 5:3–5 · the verdict and its purpose*	5
III	**Christ Our Passover** · *1 Corinthians 5:6–8 · leaven and the Lamb*	7
IV	**Inside and Outside** · *1 Corinthians 5:9–13 · whom the church judges*	10
V	**The Passage in the Whole Bible** · *cross-references*	12
†	**At a Glance** · *the four voices side by side*	14
†	**Key Insights & Questions for the Table** · *discussion*	14
†	**Sources** · *where each voice comes from*	15



"Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." — 1 Corinthians 5:8

SECTION I · THE PASSAGE

1 Corinthians 5:1–13

A Little Leaven, a New Lump — Paul grieves where Corinth boasted — and calls a church to be what Christ our Passover has already made it

† How to Read This Study

This study walks 1 Corinthians 5 in 4 movements, in Paul's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the argument so you can see where Paul is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
R.C. SPROUL · Ligonier Ministries
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · 1 CORINTHIANS 5:7

"Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed."

† Before the Passage

Chapters 1–4 dealt with the Corinthians' divisions and their pride — the word Paul keeps using is "arrogant," literally "puffed up" (4:6, 18, 19). Chapter 5 shows what that pride had been covering. Guzik marks the turn: Paul has dealt with their "mental" problems and now turns to their "moral" problems, "But the two are connected; their moral problems come because they aren't thinking right about God and His word." Chapters 5–6 take up the reports of disorder inside the church: immorality (ch. 5), lawsuits (6:1–11), and the body joined to a prostitute (6:12–20).

There is no greeting and no softening. "It is actually reported" — the news has travelled (Henry: "The heinous sins of professed Christians are quickly noted and noised abroad"). A man "has his father's wife," almost certainly his stepmother, in an ongoing relationship. The Law forbade it outright: "You shall not uncover the nakedness of your father's wife" (Leviticus 18:8; compare Deuteronomy 22:30; 27:20). Even pagan Corinth

recoiled — Henry and Guzik both cite Cicero calling such a union an incredible crime. The woman is never addressed, which suggests she was not a believer.

Paul's sharpest words are not for the man but for the church. They were "arrogant" and had "not mourned." The rest of the chapter answers three questions: what the church must do with the man (vv. 3–5), why it matters to the whole body (vv. 6–8), and where the line of the church's judgment runs (vv. 9–13). Behind it all stand two Old Testament pictures: the Passover, when every crumb of leaven was put out of the house (Exodus 12:15), and Deuteronomy's refrain, "So you shall purge the evil from your midst" (17:7), which Paul quotes as his last word.

Read the chapter as a rescue in four steps. It begins with a sin the church was celebrating (vv. 1–2), moves to a verdict whose stated purpose is "so that his spirit may be saved" (vv. 3–5), grounds everything in the cross — "Christ our Passover also has been sacrificed" (vv. 6–8) — and ends by drawing a line between those inside the church, whom the church must judge, and those outside, whom God judges (vv. 9–13).

I
MOVEMENT

1 CORINTHIANS 5:1–2

Proud Instead of Grieving

A sin even the pagans would not name — and a church that boasted instead of mourning

> [1] *It is actually reported that there is immorality among you, and* ⚠ *immorality of such a kind as does not exist even among the Gentiles, that someone* ⚠ *has his father's wife.* [2] ⚠ *You have become arrogant and have not* ▤ *mourned instead, so that the one who had done this deed would be* ▤ *removed from your midst.*
>
> 1 CORINTHIANS 5:1–2

πορνεία

PORNEIA · "IMMORALITY" · G4202

The broad New Testament word for sexual sin — every sexual union outside the marriage of a man and a woman. Guzik notes it first meant going to prostitutes, and that by New Testament times the Jewish community used it for "any kind of extramarital sex." It appears twice in verse 1, and its relatives run through the chapter: *pornos* (G4205), "immoral person," in verses 9, 10 and 11. The verb "has" (*echein*, G2192) is present tense: Guzik calls it "a euphemism for an enduring sexual relationship," not a single fall. The KJV's "fornication" renders the same word.

πεφυσιωμένοι · ἐπενθήσατε

PEPHYSIŌMENOI · "ARROGANT" · G5448 · EPENTHĒSATE · "MOURNED" · G3996

Physioō is to inflate, to blow up like a bellows — the KJV's "puffed up." It is Corinth's word: six of its seven New Testament uses are in this letter (4:6, 18, 19; 5:2; 8:1; 13:4), and the last is Colossians 2:18. The perfect tense says they had become puffed up and stayed that way. Against it Paul sets *pentheō*, the word for grieving the dead (Matthew 9:15; Revelation 18:11). The church should have held a funeral; instead it held a celebration.

DAVID GUZIK · Enduring Word

Guzik is struck that Paul is "more concerned about the sin of the entire church (especially the leadership), than the sin of the individual man." Corinth was a city where religion and sexual license sat comfortably together, and some rabbis even said a convert's old family ties no longer counted. But he thinks the real driver was tolerance: "Look how loving we are." "We should never underestimate what people will allow in the name of 'open-mindedness.'" They should have grieved, "both for the man and for what they must do to him." His sharpest line belongs to verse 6 but sums up verse 2: "you don't show 'love' to a body by being kind to a cancer!"

R.C. SPROUL · Ligonier Ministries

In an *Ultimately with R.C. Sproul* episode on excommunication, Sproul points to Corinth as the plain New Testament case — "when Paul commanded the removal of the incestuous man from the house of God." He is careful about scale: "That's why this kind of action is reserved for gross and heinous crimes by which the whole community is corrupted." This was not a man stumbling but a public, unrepentant sin the church had made its peace with, and Sproul says the case "should serve as a reminder to us of how seriously God takes the purity of His church."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon opens his 1870 sermon on verses 6–8, "Purging Out the Leaven" (No. 965), by placing it in this setting: Paul was "showing the Corinthians how wrong they were to tolerate an incestuous person in their midst." He warns that tolerance is never the end of the road: "The toleration of sin in the Church soon leads to the excusing of it." A short piece of his collected on BibleHub under the title "Church not to be Judged by Her Hypocrites" presses the cost outward: such scandals hand the world a weapon — "Is it nothing to make the enemy blaspheme?"

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry suspects the offender was "a principal man," perhaps a faction leader admired for his gifts — and so the boasting. "Pride or self-esteem often lies at the bottom of our immoderate esteem of others, and this makes us as blind to their faults as to our own." Or the rival party was puffed up, trampling on the fallen man: "It is a very wicked thing to glory over the miscarriages and sins of others." Either way the church failed: "The sins of others should be our sorrow." And he adds a sober word for every congregation: "The best churches are, in this state of imperfection, liable to very great corruptions."

II
MOVEMENT

1 CORINTHIANS 5:3–5

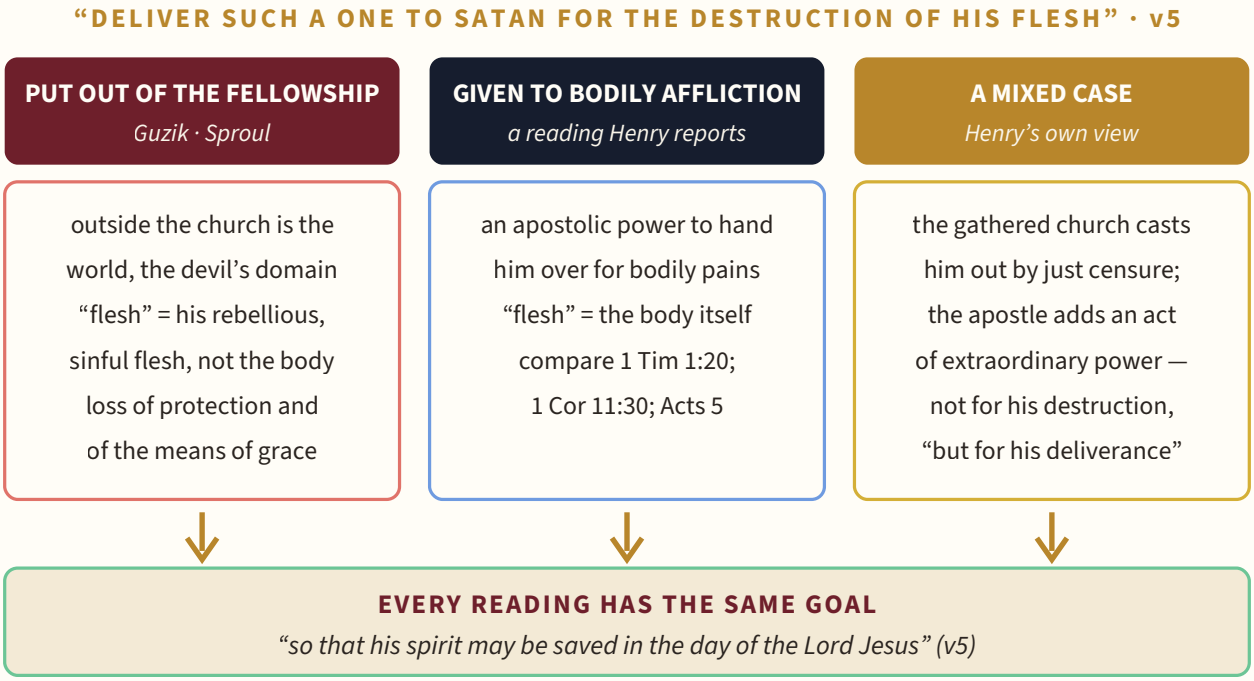
Handed Over to Be Saved

Paul's verdict — the gathered church, the name of the Lord Jesus, and a discipline that aims at rescue

> 3 *For I, on my part, though* ◷ *absent in body but present in spirit, have already judged him who has so committed this, as though I were present.* 4 △ *In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with* △ *the power of our Lord Jesus,* 5 *I have decided to* ⚠ *deliver such a one to Satan for the destruction of his flesh,* ☆ *so that his spirit may be saved in* ◷ *the day of the Lord Jesus.*
>
> 1 CORINTHIANS 5:3–5

> *"Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme."*
>
> 1 TIMOTHY 1:20

FIGURE · THREE READINGS OF "DELIVER TO SATAN"



Teachers differ on what "destruction of his flesh" means, but every reading lands on the same purpose Paul states — the man's salvation.

παραδοῦναι … τῷ Σατανᾷ

PARADOUNAI … TŌ SATANA · "TO DELIVER … TO SATAN" · G3860

Paradidōmi is the ordinary verb for handing someone over — to a court, to guards, to death; it is used of Judas handing Jesus over. Paul uses the same expression once more, of Hymenaeus and Alexander (1 Timothy 1:20), and there too the purpose clause is hopeful: "so that they will be taught." Verse 4 makes it an act of the gathered church — *synachthentōn hymōn*, "when you are assembled" (G4863) — done "in the name of our Lord Jesus" and "with the power of our Lord Jesus," not by one angry leader.

εἰς ὄλεθρον τῆς σαρκός

EIS OLETHRON TĒS SARKOS · "FOR THE DESTRUCTION OF HIS FLESH" · G3639 · G4561

Olethros is ruin or destruction (1 Thessalonians 5:3; 2 Thessalonians 1:9). The debate turns on *sarx*: does "flesh" mean the body (bodily suffering, even death) or the sinful nature, as so often in Paul (Galatians 5:24)? The sentence is built on a contrast — destruction of the *flesh*, so that the *spirit* (*pneuma*, G4151) "may be saved" (*sōthē*, G4982) "in the day of the Lord." Whatever is destroyed, the goal is salvation. NASB's "his" is supplied; the Greek reads "the flesh … the spirit," as the KJV has it.

DAVID GUZIK · Enduring Word

Guzik hears "present in spirit" as apostolic authority carried by the letter, not "astral-projection." Is this judging forbidden by Matthew 7? No — Jesus forbids hypocritical judgment, and Paul applies the same standard to himself. To deliver to Satan is to put the man outside the church into the world, the devil's domain: "The punishment is a removal of spiritual protection and social comfort, not an infliction of evil." "Flesh" means his rebellious flesh, not his body, and he warns that the verse was used to justify Inquisition torture. The goal is plain: "All discipline in the church is to be carried out in this attitude of restoration, not condemnation." "The church does not grant salvation; it certainly cannot take it away."

R.C. SPROUL · Ligonier Ministries

In "The Last Step of Church Discipline," Sproul recalls warning a man what excommunication really means: "The church is abandoning you." Then he gives his reading of this verse in a sentence: "Turning you over to Satan, who will sift you like wheat." It is the removal of the ordinary protection God gives through His people — "To remove the means of grace from your life that so protects you from godlessness." Yet the whole process points home: "each step is designed to encourage the person to repent of their sin," and the hoped-for end is that "they enjoy restoration of full fellowship within the church."

C.H. SPURGEON · Metropolitan Tabernacle

In the BibleHub excerpt "Church not to be Judged by Her Hypocrites," set on 1 Corinthians 5:1–13, Spurgeon defends a church that acts. The world points to false professors as proof against all Christians, but "Was there ever a club in all the world without disreputable persons in it?" A faithful church cannot promise it will never contain a deceiver; it can watch, and when it finds one, act — "purge ourselves of deceivers as soon as we detect them." To the hardened professor he speaks a warning, not a shrug: "Oh, hardened man, tremble, for this shall not go unpunished."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry lays out the views fairly. Some take this as "a mere ordinary excommunication": "Christ and Satan divide the world," and one who lives in sin while professing Christ is handed to the master he is really serving, so that "his flesh might be mortified." Others see a miraculous apostolic power to give the sinner over to bodily pains. Henry's own judgment: "It is probable that this was a mixed case." He insists it be done publicly — "Church-censures are Christ's ordinances, and should be dispensed in his name" — and always for one end: "The great end of church-censures is the good of those who fall under them, their spiritual and eternal good."

III
MOVEMENT

1 CORINTHIANS 5:6–8

Christ Our Passover

A little leaven, the Lamb sacrificed, and a whole life kept as a feast

6 ⚠ *Your boasting is not good*. *Do you not know that a little* 🔁 *leaven* 🔁 *leavens the whole lump of dough?* 7 📖 *Clean out the old leaven so that you may be* ☆ *a new lump, just as* ☆ *you are in fact unleavened*. *For* △ *Christ our Passover also has been sacrificed*. 8 *Therefore* 📖 *let us celebrate the feast, not with old* 🔁 *leaven, nor with* ⚠ *the leaven of malice and wickedness, but with the* 🔁 *unleavened bread of* ☆ *sincerity and truth*.

1 CORINTHIANS 5:6–8

> *"'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel."*
>
> EXODUS 12:15

> *"The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt."*
>
> EXODUS 12:13

FIGURE · PASSOVER THEN AND NOW

THE FEAST	1 · THE LAMB SLAIN	2 · THE LEAVEN OUT	3 · THE FEAST KEPT
EXODUS 12	**the blood on the houses: "I will pass over you"** (12:13)	**"on the first day you shall remove leaven from** your houses" (12:15)	**"Seven days you shall eat unleavened bread"** (12:15)
1 COR 5:7–8	**"Christ our Passover also has been** sacrificed" (v7)	**"Clean out the old leaven … you are in fact** unleavened" (v7)	**"let us celebrate the feast … with sincerity** and truth" (v8)

THE ORDER IS THE GOSPEL

The Lamb is slain first; the leaven goes out because of it, not to earn it.

"Be what you are" (Guzik) · not seven days only, "but all our days" (Henry)

Read down each column: Israel's lamb, leaven and feast in Exodus 12 become Christ sacrificed, old sin cleaned out, and a whole life kept as a feast.

ζύμη · φύραμα

ZYMĒ · "LEAVEN" · G2219 · PHYRAMA · "LUMP" · G5445

Zymē is not packaged yeast but a piece of old fermented dough kept back to start the next batch — Guzik's sourdough picture. It appears four times in verses 6–8, with the verb *zymoi* (G2220), "leavens," and *azymos* (G106), "unleavened," twice. Paul quotes what seems a proverb — "a little leaven leavens the whole lump" — and uses it again in Galatians 5:9. *Phyrama* is the mixed batch of dough, the whole church. Jesus used leaven the same way: "beware of the leaven of the Pharisees" (Matthew 16:6).

τὸ πάσχα ἡμῶν ἐτύθη Χριστός

TO PASCHA HĒMŌN ETYTHĒ CHRISTOS · "CHRIST OUR PASSOVER HAS BEEN SACRIFICED" · G3957 · G2380

Pascha names both the feast and the lamb killed for it. *Etythē*, from *thyō*, "to sacrifice, slaughter," is aorist: a finished act. Paul's order is the point — the Lamb has already been slain, so the leaven must go. Then verse 8: *heortazōmen* (G1858), "let us keep on celebrating the feast" (present tense, a way of life), with *eilikrineia* (G1505), "sincerity" — purity, transparency; the word is often explained as something held up to the sunlight and found without flaw. The KJV's "for us" after "sacrificed" is not in the SBLGNT.

DAVID GUZIK · Enduring Word

Guzik explains the leaven as the pinch of old dough that makes the whole lump rise and "puff up" — a fitting picture of sin and pride. Repeated week after week it raised the risk of infection, "so at least once a year, the Israelites started from scratch." Jesus is our Passover Lamb, "whose blood was shed that the judgment of God might pass over us," so the Christian life takes on the marks of Passover: "salvation, liberation, joy, plenty, and purity from leaven." The logic is "you must live unleavened because you are unleavened. "Be what you are" is the basic message of the New Testament for Christian living." Sincerity and truth are "two strong guardrails for the way of the Christian life."

R.C. SPROUL · Ligonier Ministries

In "What Is the Significance of the Passover?" — drawn from his book *What Is the Lord's Supper?* — Sproul quotes this verse to show that "the Apostolic community saw a link between the death of Christ and the Old Testament Passover celebration." In Egypt "the angel will pass over every home that is marked by the blood of the lamb." At the Last Supper Jesus took that meal and filled it with Himself: in essence, "I am the Passover; I am the Paschal Lamb; I am the one who will be sacrificed for you." Sproul's application is personal: "It is by My blood being marked over the door of your life that you will escape the wrath of God."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verse 7 as "Christ Our Passover" (No. 54, 2 December 1855), walking through the lamb without blemish, its blood and its meal: "It is the blood sprinkled that saves a sinner," and so the question, "hast thou e'er had the blood sprinkled on thee?" Fifteen years later, in "Purging Out the Leaven" (No. 965), he kept the order straight — Israel "were not saved by purging out the leaven" — but would not let grace excuse sin: "The feast cannot be kept while the old leaven is wilfully left within us." He described the household search by candlelight, adding, "We must not retain even a crumb of the evil leaven," for "Salvation in sin is not possible, it always must be salvation from sin."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry reads the command two ways: the church must put out the corrupt member, and each believer must purge himself — "especially avoid the sins to which they themselves were once most addicted." Malice is leaven too, and serious: "malice is murder in its principles." The reason is the cross: "For Christ our passover is sacrificed for us... This is the great doctrine of the gospel." Israel kept the feast seven days; we keep it "not for seven days only, but all our days." "The whole life of a Christian must be a feast of unleavened bread." And he ends with a question: "shall a Christian love the murderer of his Lord? God forbid."

IV
MOVEMENT

1 CORINTHIANS 5:9–13

Inside and Outside

Not a retreat from the world, but honesty about the household of God

> 9 *I wrote you in my letter* not to associate with immoral people; 10 *I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to* go out of the world. 11 *But actually, I wrote to you not to associate with* any so-called brother *if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—* not even to eat with such a one. 12 *For what have I to do with judging outsiders? Do you not judge* those who are within the church? 13 *But those who are outside,* God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.
>
> 1 CORINTHIANS 5:9–13

> *"The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst."*
>
> DEUTERONOMY 17:7

FIGURE · INSIDE AND OUTSIDE

THE SAME SINS · TWO DIFFERENT RESPONSIBILITIES · vv9–13

THOSE WITHIN THE CHURCH (v12)	THOSE OUTSIDE (vv10, 13)
"any so-called brother" (v11)	*"the immoral people of this world" (v10)*
immoral	immoral
covetous	covetous
idolater	swindlers
reviler	idolaters
drunkard	
swindler	
YOU JUDGE "not even to eat with such a one" (v11)	**GOD JUDGES** you need not "go out of the world" (v10)

Corinth had it backward: soft on its own household, ready to withdraw from the world.

"REMOVE THE WICKED MAN FROM AMONG YOURSELVES" (v13; Deut 17:7)

Paul names the same sins on both sides of the line; what changes is who judges — the church its own, God the world.

συναναμίγνυσθαι

SYNANAMIGNYSTHAI · "TO ASSOCIATE WITH" · G4874

A double compound: *syn* (with) + *ana* (up) + *mignymi* (to mix). Guzik: "Keep company is literally to 'mix up together.'" It is close, easy fellowship, not every contact. It appears only three times in the New Testament — here in verses 9 and 11, and in 2 Thessalonians 3:14, where Paul adds, "Yet do not regard him as an enemy, but admonish him as a brother." Verse 11 sharpens it: *mēde synesthiein*, "not even to eat with" (*synesthiō*, G4906) — no shared table that says all is well.

ἐξάρατε τὸν πονηρὸν

EXARATE TON PONĒRON · "REMOVE THE WICKED MAN" · G1808

Exairō, to lift out or take away, appears in the New Testament only in this chapter (v. 13; the Textus Receptus also has it in v. 2). Paul borrows the refrain of Deuteronomy — "So you shall purge the evil from your midst" (17:7; also 13:5; 19:19; 21:21; 22:21, 24) — where the Septuagint uses this verb. NASB prints it in small caps as a quotation. The six-word list of verse 11 is just as exact: *pleonektēs* (G4123), one who must have more; *loidoros* (G3060), a reviler; *methysos* (G3183), a drunkard; *harpax* (G727), a swindler or grabber.

DAVID GUZIK · Enduring Word

Guzik notes the earlier letter is lost, and that the apostles wrote letters for one church at one time that the Spirit did not preserve for all. Paul never meant withdrawal: "To disassociate from sinners in a sinful world would mean we would need to go out of the world" — the error, he says, behind the monastic movement. Unbelievers will act like unbelievers; the covetous are those "who must have more," the reviler "a character assassin." But a professing brother is another matter, and in that culture "eating with someone is an expression of friendship and partnership." "Unfortunately, too many Christians are busy judging those outside of the church (which is God's job only) and are neglecting purity within the church."

R.C. SPROUL · Ligonier Ministries

In the same *Ultimately* episode Sproul guards both sides of verse 12. The church must judge within — the Reformers named discipline a mark of a true church, beside the gospel "truly preached" and "the sacraments are duly administered." The removal is "Not only for their wellbeing, but also for the purity of the church." But he also warns of "precipitous action against people in the church": there will be "always tares growing along with the wheat," and we must not tear into the field "for fear that we pull out the wheat itself."

C.H. SPURGEON · Metropolitan Tabernacle

A Spurgeon excerpt on verses 9–13, collected on BibleHub as "The Company of Sinners to be Avoided," turns Paul's caution into a question about contagion. Men run from fever and smallpox, yet invite spiritual disease into their homes: "Why is it men are not so much afraid of the contagion of vice?" "Sin is as infectious and far more deadly than the small-pox or fever." His counsel is simple and personal: "Flee, then, from every one who might lead you into it."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry calls it a paradox: "Christians may and ought to testify more respect to loose worldlings than to loose Christians." The heathen "know no better" and "profess no better," and believers who keep to their duty among them are on guard; "But the dread of sin wears off by familiar converse with wicked Christians." Of the so-called brother: "They may call themselves brethren in Christ, but they are not Christian brethren." The aim is still recovery — "that they may be shamed, and, if possible, reclaimed thereby." "Though the church has nothing to do with those without, it must endeavour to keep clear of the guilt and reproach of those within."

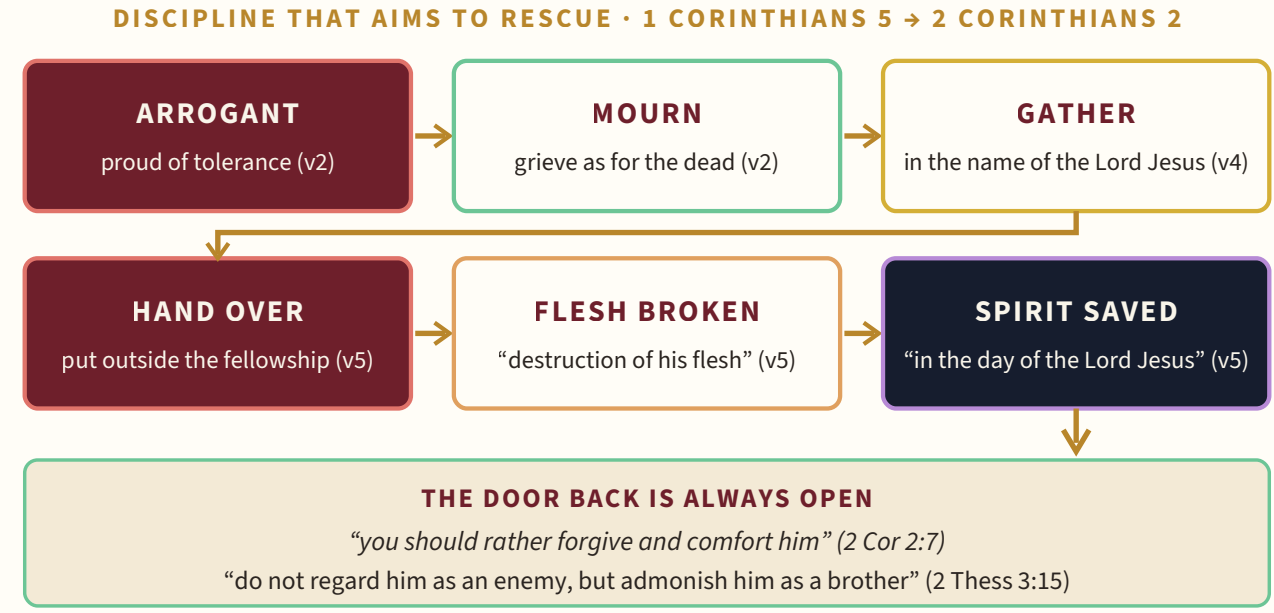
V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Sinai's law and Egypt's Passover to Corinth's restored brother

FIGURE · DISCIPLINE THAT AIMS TO RESCUE



Follow the arrows from pride to grief to the gathered church's action, and on to the goal — a saved man and an open door home.

> *"You shall not uncover the nakedness of your father's wife; it is your father's nakedness."*
>
> LEVITICUS 18:8

> *"If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother."*
>
> MATTHEW 18:15

> *"A little leaven leavens the whole lump of dough."*
>
> GALATIANS 5:9

> *“The next day he saw Jesus coming to him and said, ‘Behold, the Lamb of God who takes away the sin of the world!’”*
>
> JOHN 1:29

> *“but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”*
>
> 1 PETER 1:19

> *“If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother.”*
>
> 2 THESSALONIANS 3:14–15

> *“so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.”*
>
> 2 CORINTHIANS 2:7

DAVID GUZIK · Enduring Word

Guzik reads “deliver to Satan” beside Job 1:10 and Luke 22:31–32: God often hedges His people from attacks they never knew about, and the church’s fellowship is part of that hedge. He closes the chapter with 2 Thessalonians 3:14–15 — note the man, but “do not count him as an enemy, but admonish him as a brother.”

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry ties the public rebuke to 1 Timothy 5:20 — those who sin openly are “rebuked before all, that all may fear” — and the leaven of malice to 1 John 3:15: “He that hates his brother is a murderer.”

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one hard chapter. Guzik walks the text and guards it from abuse; Sproul speaks as a pastor who has had to warn a man in person; Spurgeon preaches the Passover Lamb and the crumb of leaven; Henry weighs the views on verse 5 and keeps the goal of recovery in sight. They differ on what "destruction of the flesh" means — read the table with that in mind.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The sin and the boast	Tolerance mistaken for love; you don't show love to a body by being kind to a cancer.	Reserved for gross, heinous sin that corrupts the whole community; God takes His church's purity seriously.	Toleration of sin soon leads to excusing it; scandal makes the enemy blaspheme.	Pride blinds us to admired men's faults; the sins of others should be our sorrow.
II · Handed over	Removal of protection and comfort, not an infliction of evil; restoration, not condemnation.	Excommunication abandons a man to Satan's sifting; every step aims at repentance and restored fellowship.	No society is free of deceivers; a faithful church purges them when detected.	Christ and Satan divide the world; probably a mixed case; the end is his eternal good.
III · Christ our Passover	Live unleavened because you are unleavened — be what you are.	The apostles linked the cross to Passover; His blood over the door of your life.	Not saved by purging leaven; yet not a crumb of it may stay.	A Christian's whole life is a feast of unleavened bread — all our days.
IV · Inside and outside	Don't go out of the world; judge within, leave the outside to God.	Discipline is a mark of a true church — but no precipitous weeding of the field.	Sin is more infectious than fever; flee whoever would lead you into it.	More respect for loose worldlings than loose Christians — a paradox with a reason.

1 CORINTHIANS 5:1–13 · A COMPARATIVE READING

† Key Insights to Carry

- **The church's sin was worse than the man's.** Paul spends one verse on the deed and the rest of the chapter on the church that boasted about it. Guzik: Paul is "more concerned about the sin of the entire church (especially the leadership), than the sin of the individual man." GUZIK
- **Arrogance is Corinth's word.** *Physioō*, "puffed up," occurs seven times in the New Testament, six of them in 1 Corinthians. The pride of chapters 1–4 is the soil of chapter 5. THE GREEK
- **The right response to sin in the body is grief.** *Pentheō* is mourning for the dead. Henry: "The sins of others should be our sorrow." Grief comes before any action Paul prescribes. HENRY
- **Discipline is a rescue mission.** Verse 5 states its own purpose: "so that his spirit may be saved in the day of the Lord Jesus." Guzik: "restoration, not condemnation." Sproul: every step is "designed to encourage the person to repent." THE TEXT
- **Teachers differ on "the destruction of his flesh."** Guzik reads the sinful flesh, broken by life outside the fellowship; Henry reports a reading of bodily affliction and holds a "mixed case" himself. None of them gives anyone license to harm a person. THE TEXT
- **The Lamb comes before the leaven.** "Christ our Passover also has been sacrificed" is aorist — done. Israel "were not saved by purging out the leaven" (Spurgeon); they purged it because the lamb was slain. SPURGEON

- **Be what you are.** "You are in fact unleavened" (v. 7) — so clean out the old leaven. Guzik: "'Be what you are' is the basic message of the New Testament for Christian living." GUZIK
- **The feast never ends.** *Heortazōmen* is present tense: keep on celebrating. Henry: "not for seven days only, but all our days." HENRY
- **The line runs around the church, not around the world.** The same sins appear in verse 10 and verse 11. Outside, God judges; inside, the church must. Guzik: too many Christians judge outsiders and neglect purity within. THE TEXT
- **Paul ends with Moses.** "REMOVE THE WICKED MAN FROM AMONG YOURSELVES" is Deuteronomy's refrain (17:7; 13:5; 19:19; 21:21; 22:21, 24). In the Greek text behind the NASB, *exairō* appears only here in the New Testament. THE GREEK

† Questions for the Table

1 **Where have I called it "love" to say nothing while a brother is being destroyed by sin?**

Guzik: you don't show love to a body by being kind to a cancer.

5:1–2, 6

2 **When I hear of another man's fall, is my first response grief, gossip, or a quiet sense that I'm better than him?**

Henry: "It is a very wicked thing to glory over the miscarriages and sins of others."

5:2; Gal 6:1

3 **What is the difference between the man in 1 Corinthians 5 and a man who is fighting his sin and bringing it into the light?**

This man had stopped fighting and was being cheered on; the struggler is pulled close, not put out.

5:1–5; 2 Cor 2:7

4 **If the Lamb has already been sacrificed for me, what "crumb" of old leaven am I still keeping in the house?**

Spurgeon: not saved by purging the leaven — but not a crumb may stay.

5:7; Exod 12:15

5 **Am I harder on unbelievers for acting like unbelievers than on myself and my brothers?**

Outside, God judges; inside, we are responsible — starting with me.

5:9–13; Matt 7:5

6 **If a man under discipline repents, what would it look like for our table to "forgive and comfort him"?**

The door back is part of the discipline, not an exception to it.

5:5; 2 Cor 2:6–8

1 Corinthians 5 is hard to read and harder to practice, but its heart is not harsh. Paul grieves where the church boasted, acts to save a man the church was leaving to die, and grounds it all in the Lamb who was sacrificed so that we could be a new lump. Because Christ our Passover has been sacrificed, let us keep the feast — with sincerity and truth.

Teaching the Word. Living in the Light. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry died in 1714 having reached Acts; his *Commentary* on 1 Corinthians was completed after his death by Simon Browne from his notes

and method, and is cited under his name as it is published. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, 1 Corinthians 5 (saved full text) — https://enduringword.com/bible-commentary/1-corinthians-5/
- Sproul, "Excommunication," Ultimately with R.C. Sproul (podcast transcript) — https://learn.ligonier.org/podcasts/ultimately-with-rc-sproul/excommunication
- Sproul, "The Last Step of Church Discipline," Ultimately with R.C. Sproul (28 Oct 2024) — https://learn.ligonier.org/podcasts/ultimately-with-rc-sproul/the-last-step-of-church-discipline
- Sproul, "What Is the Significance of the Passover?" (from What Is the Lord's Supper?) — https://learn.ligonier.org/articles/what-is-the-significance-of-the-passover
- Ligonier Scripture index, 1 Corinthians 5 — https://learn.ligonier.org/scripture/1-corinthians-5
- Spurgeon, "Christ Our Passover" (1 Cor 5:7, No. 54, 2 Dec 1855, NPSP 2) — https://www.spurgeon.org/sermons/christ-our-passover
- Spurgeon, "Purging Out the Leaven" (1 Cor 5:6–8, No. 965, 11 Dec 1870, MTP 16) — https://ccel.org/ccel/spurgeon/sermons16.lviii.html
- Spurgeon, "Purging Out the Leaven" (spurgeon.org copy) — https://www.spurgeon.org/sermons/purging-out-the-leaven
- Spurgeon excerpt, "Church not to be Judged by Her Hypocrites" (1 Cor 5:1–13, BibleHub) — https://biblehub.com/sermons/auth/spurgeon/church_not_to_be_judged_by_her_hypocrites.htm
- Spurgeon excerpt, "The Company of Sinners to be Avoided" (1 Cor 5:9–13, BibleHub) — https://biblehub.com/sermons/auth/spurgeon/the_company_of_sinners_to_be_avoided.htm
- Matthew Henry, Commentary on the Whole Bible, 1 Corinthians 5 (saved full text) — https://www.biblestudytools.com/commentaries/matthew-henry-complete/1-corinthians/5.html
- Greek interlinear with Strong's numbers, 1 Corinthians 5 — https://biblehub.com/interlinear/1_corinthians/5.htm
- NASB 1995 — Leviticus 18:8 — https://www.biblegateway.com/passage/?search=Leviticus+18:8&version=NASB1995
- NASB 1995 — Deuteronomy 17:7 — https://biblehub.com/deuteronomy/17-7.htm
- NASB 1995 — Exodus 12:13 — https://biblehub.com/exodus/12-13.htm
- NASB 1995 — Exodus 12:15 — https://biblehub.com/exodus/12-15.htm
- NASB 1995 — Matthew 18:15 — https://www.biblegateway.com/passage/?search=Matthew+18:15&version=NASB1995
- NASB 1995 — John 1:29 — https://biblehub.com/john/1-29.htm
- NASB 1995 — 2 Corinthians 2:7 — https://biblehub.com/2_corinthians/2-7.htm
- NASB 1995 — Galatians 5:9 — https://www.biblegateway.com/passage/?search=Galatians+5:9&version=NASB1995
- NASB 1995 — 2 Thessalonians 3:14–15 — https://www.biblegateway.com/passage/?search=2+Thess+3:14-15&version=NASB1995
- NASB 1995 — 1 Timothy 1:20 — https://biblehub.com/1_timothy/1-20.htm
- NASB 1995 — 1 Peter 1:19 — https://www.biblegateway.com/passage/?search=1+Peter+1:18-19&version=NASB1995

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. Greek: SBL Greek New Testament; Strong's numbers per biblehub.com. · Smith For Christ Publishing · Ed Smith