

1 Corinthians 5

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Tape #8140
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First Corinthians, chapter five, as we continue our journey through the Bible, presently in the New Testament.

Paul begins this fifth chapter with the declaration, *It is actually reported* (That is, it is common knowledge. It's not something that is secret and covered, but everybody knows. It's common knowledge.) *that there is sexual immorality among you*, There is immorality. Pornea. We get the word, pornography, from that. There is sexual immorality among you.

and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife! Now in Roman law, it was unlawful to have a sexual relationship with your mother. That was Roman law. Now, your father's wife may not of necessity, mean mother. It could be a stepmother, but still wrong. And even the Gentiles or the heathen do not approve of this. That is wrong within the society itself. Thus, it makes it doubly wrong that this is going on in the church, and being allowed and tolerated within the church.

²*And you are puffed up*, (He said you are sort of proud of it. You are puffed up. You have an arrogance.) *and have not rather mourned*, (Rather than having mourned, this should bring you to tears. This should break your heart that such a thing is going on. But you seem, you know, not only tolerant, but you are sort of proud of your tolerance. Sort of, you know, we can accept anything, any kind of condition. The toleration against this evil.)

that he who has done this deed might be taken away from among you. Paul is calling for separation in the church from the ones who are practicing this kind of evil practice.

³*For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed*. Though I'm not there with you, I am there with you in spirit. My heart is there with you. And not being with you in body, I am there in spirit. I have already judged concerning the man living in this relationship.

⁴*In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,* 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*. You need to separate this man. You need to excommunicate him from the fellowship in the church. You need to turn him over to Satan for the destruction of his flesh.

Paul writes in another epistle (1 Timothy 1:20) concerning a couple of fellows, Hymenaeus and Alexander, who Paul said, I have turned over Satan, that they might learn not to blaspheme. There is within the church a marvelous kind of protection and power from the other believers. We are a body. Every part of the body has its function to fulfill. Every part of the body is important.

As Paul will point out in the twelfth chapter, you can't really live isolated from the whole body. The ear cannot say to the eye, I have no need of you. For where is the seeing? So we need each other. We are strengthened by each other. We are encouraged by each other. There is a strength as we are together. There is power that is generated together.

A person isolated from the body is sort of out there, open target for the enemy, without the support of the body around him. And thus the idea of turning them over to Satan is that of excommunicating them from the strength of fellowship that we have within the body of Christ and they excommunicated from the fellowship where they can really experience the full effect of the sin that they are committing.

It's an interesting thing that when you look at our society itself, the society in which we live is greatly blessed because of the Christian influence. If we did not have the Christian influence, as weak as it may have become, if we did not have this Christian influence in America, we would be in much worse shape than we are now. Every body living in the United States benefits because of the Christian influence that we still have here in the United States. People don't appreciate it and they don't recognize, that God's hand of

blessing is upon us as a nation because of the Godly people within the nation, who are praying and interceding for the nation and for the conditions that we see of the deterioration. When once the Christian influence is removed, then all hell breaks loose.

We do know that the day is coming when the Lord is going to take His church out of this world. The moment that happens, the wicked one will be revealed in all of his lying powers and wonders, deceiving people, and is going to take the world right into the period of the greatest tribulation the world has ever experienced. But that which hinders the world from plunging headlong, into the full judgment of God for their sins, that which hinders is hindering until it is removed. Then shall the man of sin be revealed and all of the things that will go with the revelation of the Antichrist and the subsequent great judgment of God, the tribulation that is coming upon the earth. So people don't recognize the value of living in a society where there is a strong Christian influence. Even so, we often do not realize the value of fellowship in the body of Christ, the strength that we draw from it. The help that we have as we pray one for another, as we lift up one another, as we inspire one another. It's tremendous! Without that strength and help of that whole body, we would be much more open to the attacks of the enemy.

So Paul is saying that such a one committing these kinds of deeds, should be excommunicated from the body of Christ and turned over to Satan in order that there might be the destruction of this flesh life. A life that is dominated by the flesh, a life that is living in open defiance to the commandments of God, as he is living after the flesh, in this incestuous relationship. So Paul said, I have already judged although I am not there. But when you gather together in the name of our Lord Jesus Christ and my spirit there with you, in the power of our Lord Jesus Christ, deliver this one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Now let him experience that isolation and realize what it is to be isolated from the family of God. So that he will repent. The whole idea is to bring him to repentance that he might come back into the fellowship in repentance.

In Galatians (Galatians 6:1), Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

Now in Paul's second letter to the Corinthians, well, the second one that we have recorded in the Bible, there was another letter that Paul wrote to them that we do not have. He makes reference to it in verse nine, here, he said I wrote to you in an epistle not to keep company with sexually immoral people. So Paul has already dealt with this issue in another epistle that we don't have. But in the second letter to the Corinthians, which we do have, Paul then told them to receive this brother back into fellowship because he had repented and thus he was to be brought back into fellowship. But the whole idea is to isolate him and let him experience what it is to live apart from the fellowship of the body of Christ so that there will be a repentance. The whole idea is, his ultimate salvation, that he would repent from the sin and receive the forgiveness of God. And as a result, he would be restored and be saved.

Now the question might arise, what if he remains in this incestuous relationship and dies in the incestuous relationship? Going down into the next chapter, which you must remember there are no chapter distinctions in the original. In verse nine he said, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters.." Then he goes on to give the list of those who will not have any part in the kingdom of God. The whole idea of turning him over to Satan for the destruction of the body, is that he might repent and that he might forsake the sin and that he might return to fellowship with Jesus Christ and fellowship in the body of Christ. That he might be saved, and this is the purpose in the day of the Lord Jesus.

Now, ⁶*Your glorying* (Your pride over this. The fact that you can be so broad, broad minded, that you can accept this kind of a sin within the body of Christ.) He said *is not good. Do you not know that a little leaven leavens the whole lump?* Leaven, in the Scriptures, has become a type of sin.

Jesus said to His disciples, beware of the leaven of the Pharisees, which is hypocrisy. A little leaven, the Scriptures say (Galatians 5:9), leavens the whole lump. Leaven is what we would call today a starter. With sourdough bread, you have that starter and you always save a batch of dough. You put it into the new batch. That starter spreads through that new batch of dough until the whole pan of dough is leavened as a result of that one little starter that you put in. So they keep starters from loaf to loaf or from batch to batch of bread,

in order that they might just perpetuate the thing. With the San Francisco sourdough bread, they say the starter goes way, way back to the days of the forty niners or something. That is what makes that bread so great and all, but that's part of the whole process of the idea of leaven. Just a little bit permeates through a whole pan of dough. The interesting thing, and of course this is what causes your bread to rise, and the interesting thing is that the rising is caused by the gas that is released as this bread ferments as it rots. The starter is sort of rotten and it causes a fermentation, which causes the gas bubbles, which causes your bread to rise and be nice and fluffy instead of just the flat bread. So it doesn't take a lot. It takes just a little pinch of the starter into a batch of dough. It permeates the whole batch of dough. A little leaven leavens the whole lump. The idea here being that a little sin tolerated within the church can infect the whole body.

As we saw in the case of Achan, in the Old Testament (Joshua 7), when they came into the promised land, God said when you take Jericho, that's Mine. All of the spoils of Jericho belong to me. The other cities that you take, you may have the spoil, but the spoils of Jericho belong to Me. You are not to touch them. So when Jericho fell, the spoils were brought to the tribe of Levi. They were entrusted to them as the ministers of God and used for the worship of God, in the tabernacle. And they went up the hill from Jericho to conquer the land, there was the little city of Ai. Their walls were not nearly as big as Jericho's. The army wasn't nearly as powerful as Jericho's. In fact, flushed with the victory of war in Jericho, there were a group of men, who said, Joshua, there is no sense of deploying the whole army to take Ai. We will go over there, and we'll wipe them out and bring back the spoils for everybody. So they went over against Ai and the men of Ai came out against them. The men of Israel began to flee. Several of them were slain. And as they came back, defeated by the men of Ai, Joshua had a fit. He cried unto the Lord. He was just disturbed. He said, Lord, when the nations here this they are all going to turn against us. How could You do this to us and all? And God said, why are you crying unto Me? There is sin in the camp. So they numbered off the camp. They took the tribes and they finally came down to Achan. Joshua said, tell me my son, what have you done? Confess! And so Achan confessed that when they took the city, he saw this beautiful Babylonian garment. He took it and hid it for himself. But his sin brought trouble to the whole camp of God. It brought them defeat before their enemies. A little leaven leavens the whole lump.

God wants purity within the church. In the early church it was a powerful church. And one of the reasons why it was so powerful was because of its purity. In the beginning God was protecting the purity of the church (Acts 5:1-11). When Ananias and his wife Sapphira had sold their property but had secretly kept back a part of the price, they came in making a pretense, a hypocrisy, (the leaven of hypocrisy), making a pretense, "We're giving everything to God." In reality they had deposited some in the bank in a secret account, in case we need it, we can fall back on it. And they were making this pretext of giving everything to God. So as Ananias gave his share, Peter said is that what you sold it for? He said, yep. He said Ananias, why would you try to deceive God? You've not lied to man, you've lied to God! And he fell over dead. Now, he said, when you had the land wasn't it yours? Yes. Did anyone ask you to sell it? No. When you sold it did anyone say, turn all of the money in? No. But here he was making the pretense of turning it all in. And so his wife who was in on the scheme, came in later, and repeated the same lie, she also died also right there at Peter's feet. God was protecting the purity of the early church. Oh, it is so important that the purity of the church be insured! So Paul here is saying that it is not good that you have tolerated these things. Just a little impurity can affect the whole body. It can keep back God's blessings from the whole body. When this kind of impurity is tolerated within the body of Christ. So your glorying is not good. It only takes a little leaven to leaven the whole lump.

⁷*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. Get rid of that old leaven, the sin, that you might be pure, unleavened, without any sin.*

For indeed Christ, our Passover, was sacrificed for us. Now as he makes reference to Christ, our Passover, in the context of getting rid of the old leaven, the way the old leaven is purged out is through the sacrifice of Jesus Christ for our sins. All of we like sheep have gone astray. We have turned everyone of us to our own way, but God laid on Him the iniquities of us all. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him. God laid on Him the iniquities of all us. So Christ our sacrifice, He is our Passover. He is our sacrifice. And it is attached to unleavened

bread. That goes back to Passover (Exodus 12:1-30). On the tenth day of the month, the children of Israel were commanded to take a lamb out of the flock without blemish, of the first year. They were to keep it until the fourteenth day of that month, when they were to kill the lamb. They were to put the blood in a basin and they were to put it on top of the door and on the two side-posts of the door. The Lord said when I pass through the land of Egypt, I'm going to slay the first born of every household in Egypt. But if you will have the blood upon the door-posts and the upper part of the door, I will pass over that house, hence the word, Passover. I will pass over that house that the first born shall not be slain. Now they were commanded to eat then that lamb. Whatever was left over, they were to burn it in the fire. They were commanded not to put any leaven into the bread. You are going to get out of here in a hurry. You are going to be moving in a hurry. So don't bother leavening the bread. You won't have a chance for it to rise. Just eat it unleavened. But here is the beginning of the figure of leaven as sin. Throughout the Bible with your expository constancy, leaven becomes a type of sin. You see it throughout the Bible. So Moses commanded the people to do as the Lord had commanded him. So that night of the Passover, when the Lord passed through the land of Egypt, every house that did not have the seal of blood on the door, the first born of that house was slain, from Pharaoh on down through, even the strangers that were in the land. Every household not protected by the seal of blood on the door, awoke to find the first born of the household, dead. Of course the Pharaoh then called Moses and said get out of here. Don't let me ever see your face again. Moses and the children of Israel were all girded, ready to go. They took off and fled from Egypt.

So in the future, God established the Feast of Passover and Unleavened Bread. The Feast of Passover took place on the fourteenth day of the first month because God said this is to be the beginning of months, for Israel. So on the fourteenth of the first month was the feast of Passover. The next day was the Feast of Unleavened Bread. The Feast of Unleavened Bread lasted for seven days. With it immediately following the Feast of Passover, you had a total of eight days. So you had the Passover, then the Feast of Unleavened Bread for seven days. The first day and the last day of the feast of Unleavened Bread were to be Sabbath Days. You weren't to do any work except that which was necessary to eat, but it was to be a day of rest, a Sabbath day unto the Lord.

I think that this gives us an answer, concerning the crucifixion of Jesus. Traditionally the Catholic Church has set it on Good Friday. But I do not believe, personally, that Jesus was crucified on Friday. John makes a special note when he talks about their hastening the death of the prisoners that their bodies would not be hanging on the Sabbath day. He makes a special note because he said, that was the high Sabbath. In other words, a special Sabbath day, naturally following the Passover, the first day of Unleavened Bread, was a Sabbath day. So you had a situation where you had double Sabbath days, following each other. The high Sabbath day on the Friday, the regular Saturday Sabbath day, which meant that they couldn't come to the tomb until early the morning of the first day of the week. You get then a crucifixion on the Passover. Then it is followed immediately by the Sabbath day of the Unleavened Bread Feast, followed then of course, by the regular Saturday Sabbath day. That way mathematically, it works. It fits that Jesus was three days and three nights in the earth, the heart of the earth, even as He predicted would be the case. And so that answers that situation.

But these feasts were to be observed throughout all of their generations, as a memorial. The deliverance of God from Egypt, of His people, was one of the most momentous events in their history. It was one that they would be reminded of as long as the nation existed. God intended that they be in constant remembrance of His deliverance of them from the bondage of Egypt. It is interesting that again, in typology, Egypt becomes a type of the bondage that a person experiences in sin. Their deliverance out of Egypt, passing through the Red Sea is a symbolism of water baptism, even as we have been delivered from the bondage of sin through the sacrifice of the Lamb of God. Passing through the Red Sea, so to speak, Paul said that is likened unto our water baptism. We'll get this when we get into 2 Corinthians. Then of course heading toward the promised land. We are on a journey, going through this wilderness. It is not easy. It is not comfortable. We are strangers. We are pilgrims. We are journeying through the wilderness, but we are heading toward the promised land. One of these days, God is going to keep His promises to us. We are going to enter into that glorious kingdom age.

It becomes beautiful typology as we look at their journey how that God was with them throughout the wilderness journey, watching over them, providing for them, keeping them. But their hearts and their eyes were on that promised land that God has made unto their father, Abraham, that He would give to him and his seed forever. These feasts were kept by the people of Israel. When God would address the nation through the prophets, He would so often address them as, I am the Lord Thy God that brought thee out of the bondage of Egypt. Their deliverance from Egypt was one of the most momentous events in the history of the nation, one of which they were put into constant remembrance.

Now, the greatest event as far as the church or the world is concerned, the greatest event in the history of man was the death and the resurrection of Jesus Christ, who died for our sins, who rose again for our justification. There is nothing in the annals of history that even comes close to the significance and the importance of that event in history. Christ, our Passover, who as the Lamb of God have Himself so that we would not have to die for our sins. We have passed from death into life through Him. For indeed Christ, our Passover, was sacrificed for us, even as the Lamb was sacrificed for the first born that they would not die, so Christ, our Passover was sacrificed for us.

As we mentioned this morning, it was not an accident that He was crucified on the day of Passover. As we made note, the Jewish days begin at sundown, the new day starts at sundown, as far as the Jew is concerned, this is Monday. It became Monday as soon as the sun went down, they started the new day. And thus the Passover, Jesus ate the Passover meal with His disciples, in the evening, which was the beginning of the Passover day in the mind of the Jew and the Jewish calendar because the day begins at sundown and goes to sundown. So He ate the Passover with His disciples. He went with them to the Garden of Gethsemane where He was arrested and taken to the house of Caiaphas. Then He was turned over early in the morning to Pilate. He was condemned. He was delivered to be crucified. By nine o'clock in the morning they were nailing Him to the cross. By three o'clock in the afternoon, they were taking Him down from the cross, so that He might not be hanging there on the Sabbath Day. Before sundown He was in the grave. He spent that night, the next night and the next night in the grave, but early on the first day of the week they found the tomb was empty! So you get the whole symbolism. It's beautiful as it begins to come together and as you see it come together, Christ our Passover Lamb, who shed His blood that we might have the remission of sins, that we might be purged from the leaven, the sin, in our lives.

Because not only is it true in the corporate body that a little leaven will leaven the whole lump, but it's also true of us individually, a toleration of a little sin in your life, it's going to spread. We cannot make a treaty with Satan, with evil. We have got to purge out that old leaven. Jesus said now you are clean through the Word, which I have spoken unto you. If a branch is bearing fruit, He washes it. He purges it that it might bring forth more fruit. He washes, cleanses, and that cleansing is through the Word of God. So here tonight, as we study the Word of God, the Word of God begins to have an effect upon us, washing us, cleansing us. The Holy Spirit comes along and convicts us. He reveals to us those areas where the flesh is still dominant. And He draws us to Jesus Christ that we might confess our sins knowing that He is faithful and just to forgive us and to cleanse us. The cleansing idea, again, from all unrighteousness.

⁸*Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, (We need to purge these things out.) but with the unleavened bread of sincerity and truth.*

Now he refers to the previous letter, ⁹*I wrote to you in my epistle not to keep company with sexually immoral people.* ¹⁰*Yet (he said) I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.* Now, the church of Corinth had a lot of problems. This toleration of this man in this incestuous relationship wasn't the only problem they had within the church of Corinth. In the next chapter, Paul is going to deal with those in the church who were defrauding others within the church. They were extortioners. He deals with that in the next chapter. He will deal with drunkenness in chapter eleven. So he said, not with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, because then you would have to go out of the world. I mean the world is full of this junk! That's what the world system is all about. That licentiousness, that freedom in licentiousness, you can't escape it. You are in the world. But you are not to be of the world.

Jesus in that great prayer in John seventeen (John 17:15), said, Father, I do not ask that you take them out of the world, but keep them from the world (the evil one). A ship is made to sail on the water. As long as it is sailing on the water, you have no problem. The problems only develop when you get the water in the ship! And so with you, you are living in this world. That's where we are. We can't get away from that. We are made to live in this world. But be careful when the world starts getting in you, because then you are in a very dangerous and precarious place, when the world starts getting in you!

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person. Don't fellowship with them. As we have mentioned in the past and it is extremely important to understand cultural values to get a real grasp of what the Scripture is saying. In their minds, culturally, to eat with someone, was tantamount of becoming one with that person. One of the most intimate kinds of relationships that you could have, would be to eat with someone. They looked upon that as extremely significant, a closeness, a oneness with each other. And one of the reasons being is how they ate. They ate not with place settings, not with utensils, but with common bowls of soups, common bowl of sauces and salads. Thus, by the time the meal was over, you had shared your germs with everybody else at the table. You became one. What you had, they got, by the time the dinner was over because you would take your flat bread, you would dip it in the sauces. You would eat, take a bite off it and dip it again. No laws against double dipping. You could go back again, douse it in the soup, you know, take a bite and douse it again. And that's the way they ate. Thus there was that feeling of becoming one. If you were squeamish about eating with someone, then you weren't showing the full kind of fellowship and love. It was an act of becoming one with the other individual.

They were alarmed at Jesus because He ate with sinners and publicans. They were shocked. How is it that He would eat with them? They are sinners. They are publicans. The Jew would not eat with a Gentile or would he even enter into a Gentile's home. Now Peter had a little of bit of this in him and it created a problem in the church in Antioch. It actually caused a division, which Paul had to rebuke Peter for. For Peter was down there in Antioch eating with the Gentiles and when certain brethren came from Jerusalem, Peter then separated himself then and wouldn't eat with the Gentiles anymore. It created a division. Barnabas went along with Peter. He was caught up in the division. Paul said, I withstood him to the face because he was at fault, causing the division there because he separated himself because in Christ there is no separation. There is no ethnic or national distinction. There is neither, Barbarian, Scythian, bond or free, Christ is all and in all. He broke down those walls that once existed between the Jew and Gentile, as Paul so beautifully points out there in Ephesians. And it is wrong for us to build again the walls that Christ destroyed, the walls that divide and separate man. So in the body of Christ, there is this unity, there is this oneness. But if there is one within the body who is called a brother but yet he is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, Paul said you shouldn't be one with them. You shouldn't have that fellowship of eating with them.

Now with the world, yes, you are living in the world, you can't help it. You can't go out of the world completely. But in the body we need to maintain the standard of purity that does not exist in the world.

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. I don't give rules and I can't give rules to the world, how the world should live. I think that it is probably a mistake for the endeavor to write Christian legislation. It won't work in the world. You can't by law, make men holy. That is something that has to be wrought within their heart by a work of the Spirit. Really the ministry of the church is not to control the legislation and then legislate righteousness in the nation. The ministry of the church is to convert the sinners, who when they are converted, will live a different life. So we win the world by converting them to a faith in Jesus Christ. The world will always be in rebellion against God and the things of God. You cannot legislate righteousness. That has to come from within the hearts of the individuals. So the idea is to win individuals to Jesus Christ. It is the changed believer that will change this world because we don't live that way anymore. So those that are without God judges.

So then Paul's final words concerning this fellow who was living in the incestuous relationship was,

Therefore "put away from yourselves the evil person." Put him outside of the fellowship. Now the purpose, is ultimately his salvation. That's the purpose for the discipline, not to destroy him. But let him experience the fruit of his sin.

You know, one of our problems in dealing with people who have been caught up in sin, and we attempt to sort of help them and hold them up, is that we become enablers. They really couldn't really live the way they have been living unless you helped them to live that way, by supporting them. When they get in trouble and all they come crying.

I learned this lesson early in the ministry. I had a young fellow in our church in Tucson, one of the youths there in the church, a teenager. And I got a call evening from the police department. It was his one call that he was allowed. Pastor Chuck, you know, I need help. I had a flat tire and as I was changing the tire, the police came up, asked for an I.D. I had a lot of parking tickets that I had ignored. So they arrested me. There was a warrant out. So I'm down here. There is a \$50 fine. Pastor Chuck, help me, Pastor Chuck. Well, we scraped up \$50 from I don't know where, because we didn't have much. But we scraped it up somehow. We took it down. We bailed him out. Oh, Pastor Chuck, oh, thank you, oh, God bless you, Pastor Chuck. Oh my. You know, young people are irresponsible and I can understand, you know, how they have that mentality to get by with what they can. Well, it wasn't long before we got another kind of a midnight call, oh, Pastor Chuck. This time there was a bakery truck. The fellow left the door unlocked. Those pies looked so good. So he was caught taking pies out of the bakery truck. Now the fine was a hundred. But you know, you can't let poor Charley spend the night in jail, with all of those people. Oh no, poor Charley, you know. Well it just kept going. Next it was cars. You see, we were enabling him to do these things by bailing him out every time. He didn't learn his lesson.

Now Paul is talking about helping a fellow to learn his lesson. Many times when we step in to save them from the consequences from their sin, we are only enabling them to go on, encouraging them in a sense, well, I can always call and they will bail me out. So Paul is saying, no, separate him from the fellowship. You need to make the break. Put away from among yourselves, that wicked person, for the sake of the whole body. If he is left within it, then he becomes a leaven within the body. Soon others will say, well, you know, look, he does it and no one says anything. Well, it must be all right. And it gets that lax attitude moving out through the church until the whole church is affected because you haven't set a standard, a Biblical standard, that is required for the body of Christ.

So Paul is dealing with this issue in Corinth. It was effective as we said in the next letter, Paul is going to be saying, he learned his lesson, bring him back now, lest he be destroyed from the lack of fellowship. It was good. It did work. It had its desired effect. It brought him back to repentance, in the breaking up of that relationship, so it was good.

Father, we give thanks for Your Word. Lord, may it be a light unto our feet. May we be led, guided by Your truth that, Lord, we may walk in Your ways and in Your truths. Help us Lord, that we might be holy because You are holy. Lord, help us to have the strength to purge the poisons from our system. In Jesus' name we pray. Amen.

It just struck me that when a body becomes so weak that it cannot purge the poisons from its system, that body will soon be dead. When the body is so weak it can no longer purge the poisons out of its system, death is right around the corner. May God give us that strength. May the Spirit of God be so powerful in our midst among us, that no one can come and feel comfortable in their sin. May there be that kind of working of God's Holy Spirit here in our midst, that there will be that purging of the leaven that we might walk as He walked in all holiness and righteousness, in truth, as Paul said, and in sincerity, no hypocrisy, but in sincerity.

Thinking of Christ, our Passover, the Lamb of God, slain for the sins of the world. He paid the debt. Now we are free!

