

**1 Corinthians 4:14-5:5**  
Paul's Appeal and Exhortation to the Corinthians

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**Reminder of Flow of 1 Corinthians**

Four Major Sections

1. 1:1-9 Introduction
2. 1:10-6:20 Response to reports
3. 7:1-16:12 Response to letter
4. 16:13-24 Concluding matters

A. Division at Corinth  
1:10-4:21

B. Immorality and litigation 5:1-6:20

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**Paul Writes To Correct Not Punish**

1 Cor 4:14-15 I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.

παιδαγωγος = Usually a slave entrusted by the father to oversee his children's behavior and travels to and from school.

In Christ Jesus = The sphere in which salvation occurs.  
No Jesus – no salvation!

Through the gospel = The intermediate means by which salvation occurs.

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**Paul Says, "Follow Me"**

1 Cor 4:16-17 Therefore I exhort you, be imitators of me. For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

1 Cor 4:9-10 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.

1 Cor 11:1 Imitate me, just as I also imitate Christ.

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**Paul Challenges His Opponents**

1 Cor 4:18-21 Now some have become arrogant, as though I were not coming to you. But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. For the kingdom of God does not consist in words but in power. What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

1 Cor 2:4-5 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power.

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**Will The Corinthians Follow Paul or The Culture?**

1 Cor 5:1 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.

Πορνεία = In the NT the word is used for sexual immorality generally. These sins were often countenanced by the Greco-Roman world.

"Mistresses we keep for the sake of pleasure, concubines for the daily care of the body, but wives to bear us legitimate children" (Fee, Gordon D, NICNT).

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**The Faulted View Of "Spiritual"**

1 Cor 5:2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

**What accounts for the Corinthians' arrogance?**

1. They know it's wrong, but sin anyway.
- ② They believe that "in Christ" they have received the Spirit who has lifted them above the merely earthly. All things are therefore lawful.
3. Since "all things are new in Christ," it is irrelevant to whom the wife once belonged.

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**The Corinthian Misunderstanding of Spiritual**

1 Cor 6:12-13 **All things are lawful for me**, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body.

Corinthians: Negated body – it doesn't matter!

Paul: "there is no dichotomy between body and spirit that either indulges the body because it is irrelevant or punishes it so as to purify the spirit" (Fee, NICNT).

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**Paul Speaks Through The Prophetic Word**

1 Cor 5:3-4 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. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

**In what way is Paul present?**

1. Like our idiom – "my thoughts are with you."
2. Paul believes he is "mystically" present.
- ③ "This letter, of course, communicates his prophetic word to them on this matter; he probably therefore thinks of the reading of the letter in the gathered assembly as the tangible way in which the Spirit communicates his prophetic-apostolic ministry in their midst" (Fee, NICNT).

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**Paul's Remedial Punishment**

1 Cor 5:5 / 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.

Are there two purposes?

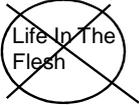
For = εἰς - Denotes expected **result**

So that = ἵνα - Denotes **purpose**

What does "destruction of his flesh" mean?

1. The man will suffer and possibly die (1 Cor 11:30)

② Gal 5:24



Life In The  
Flesh



Life In The  
Spirit

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**Application**

This passage speaks to the church today by reminding us of the importance of both individual and corporate holiness. We must be a people who are so consumed for the name of our God and for the ultimate salvation of our brothers and sisters that we are willing to give church discipline.

Three Important Caveats By Gordon Fee:

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First, in this text church discipline is not the affair of one or a few. Even though Paul as an apostle pronounced the sentence prophetically, the sin itself was known by all and had contaminated the whole; so the action was to be the affair of all. Second, the ultimate reason for such discipline is remedial, not judgmental. For such to take place, one needs an especially loving, redemptive community, where the power of the Lord Jesus is a regular part of corporate life. Third, according to the rest of the passage, the problem was truly affecting the life of the whole community. Probably discipline of this kind should be reserved for such "contaminating" sins. Finally, the great problem with such discipline in most Christian communities in the Western world is that one can simply go down the street to another church. Not only does that say something about the fragmented condition of the church at large, but it also says something about those who would quickly welcome one who is under discipline in another community.

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