


Day 1

 Please pray for holy guidance and insight before you begin today’s study.

Q1. Quickly review chapters 1-4. What seems to be the main issue Paul is trying to correct?

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**1 Corinthians 3:1-3**

<sup>1</sup> Brothers, I could not address you as spiritual but as worldly — mere infants in Christ. <sup>2</sup> I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. <sup>3</sup> You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?

**1 Corinthians 1:10-12**

<sup>10</sup> I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. <sup>11</sup> My brothers and sisters, some from Chloe’s household have informed me that there are quarrels among you. <sup>12</sup> What I mean is this: One of you says, “I follow Paul”; another, “I follow Apollos”; another, “I follow Cephas [Peter]”; still another, “I follow Christ.”

<sup>1</sup>It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife.

Q2. If you were doing something wrong, something immoral, would you want to be confronted?

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Q3. Imagine this: you attend a church; you help support the church; and the church body knows about and accepts your immoral sexual behavior. Suddenly, the church receives a letter from a man in another country demanding that you be thrown out of the church because of your immoral behavior. How might you feel? How might you react?

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Q4. Who is a “pagan”?

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Q5. In Jewish history was there a similar event? And what happened to the son?


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 Early in Old Testament history (Genesis) Abraham fathered a son with his wife Sarah and they named their son Isaac. Isaac fathered a son with his wife Rebekah and they named their son Jacob [Jacob means He takes by the heel, or He cheats (Genesis 25)]. In his adult life, God changed his name from Jacob to Israel [Israel means He strives with God (Genesis 32)]. Jacob/Israel became the patriarch of the twelve tribes of Israel. Each tribe was led by one of Jacob's sons or grandsons (through Joseph).


### Genesis 35:22

While Israel [Jacob] was living in that region, Reuben [his son] went in and slept with his father's concubine Bilhah, and Israel [Jacob] heard of it.

 Traditionally, in Jewish early history, when one of God's patriarchs was nearing death, the patriarch would pronounce a blessing upon his sons. These blessings were usually prophetic in nature and infers the patriarch was conveying God's pronouncement upon each son. The patriarch spoke a blessing and the historical record of the Old Testament describes the accuracy of the blessing. In Genesis 49, Jacob/Israel conferred 'his' blessing upon each son.


### Genesis 49:1-3


[Jacob/Israel Blesses His Sons] Then Jacob called for his sons and said: "Gather around so I can tell you what will happen to you in days to come. <sup>2</sup> Assemble and listen, sons of Jacob; listen to your father Israel. <sup>3</sup> Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power.

 If I were Reuben, I'd be feeling pretty good about now. "Maybe my old man has forgotten what I did to him and there will never be any consequences... Uh, oh..."

### Genesis 49:4 [The Message (MSG)]

[Jacob/Israel continued speaking to Reuben:] But like a bucket of water spilled, you'll be at the top no more, because you climbed into your father's marriage bed, mounting that couch, and you defiled it.

 If Jacob/Israel followed tradition, he would have granted his firstborn son Reuben the birthright, which would be a double-portion of inheritance and the leadership of the extended family. However, Jacob/Israel revoked the "firstborn" privileges from Reuben and gave them to his fourth-born son Judah (one of Judah's descendants will be Joseph the step-father of Jesus). Actions have consequences; bad actions have bad consequences. In fact, as recounted in Numbers 2, after Israel's exodus from Egypt and during their forty years of wandering in the desert, Moses arranged the tribes around the Tent of Meeting: the tribe of Reuben was relegated to fourth place; Reuben's tribe was behind Judah (who was born #4), Issachar (born #9), and Zebulun (born #10). Prophecy fulfilled.

 How does Paul expect us to react to sexual immorality? Perhaps, he has some guidance for us:

### 1 Corinthians 6:18

Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

Q6. As you read 1 Corinthians 6:18, does Paul suggest that we take our time and slowly saunter away from sexual immorality?


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Q7. What does the word “flee” mean to you?


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Q8. What does “repent” mean? And is repentance important to this event recounted in 1<sup>st</sup> Corinthians 5:1?

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-  Repent [© 2003-2022 Farlex, Inc: <https://www.thefreedictionary.com/repent>]
- 1. To feel remorse, contrition, or self-reproach for what one has done or failed to do; be contrite.
- 2. To feel such regret for past conduct as to change one's mind regarding it.

*Day 2*

 Please pray for holy guidance and insight before you begin today’s study.

<sup>1</sup>It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. <sup>2</sup>And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?

Q9. Paul’s words hit hard at the sinner, but they also hit hard at the congregation. If you were a member of the Corinthian congregation, what would be your first reaction?

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Q10. What does “fellowship” mean as used in verse 2?

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Q11. Why did Paul suggest that the man be put out of the fellowship? Was the man repentant?

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Q12. If we put every sinner out of our congregations, who would be left? Was that Paul’s intent?

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Q13. In verse 1, Paul charged, “A man has his father's wife”. Does the acknowledgement of sin and subsequent repentance determine the consequence that results from judgment?

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<sup>3</sup>Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present.

Q14. When are we to judge others? Or is “judgment” limited to only Paul and by inference church leaders? Or was this particular sin so egregious (terrible)?

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<sup>4</sup>When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, <sup>5</sup>hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

Q15. Do you find comfort in verse 4, “When you are assembled in the name of our Lord Jesus . . . the power of our Lord Jesus is present”? Why?

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Q16. How do you explain this phrase, “hand this man over to Satan”?

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Q17. If the man is handed over to Satan, how might his “sinful nature ... be destroyed”?

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**1 Corinthians 5:4-5** [The Message (MSG)]

Assemble the community — I’ll be present in spirit with you and our Master Jesus will be present in power. Hold this man’s conduct up to public scrutiny. Let him defend it if he can! But if he can’t, then out with him! It will be totally devastating to him, of course, and embarrassing to you. But better devastation and embarrassment than damnation. You want him on his feet and forgiven before the Master on the Day of Judgment.

Day 3

 Please pray for holy guidance and insight before you begin today's study.

<sup>6</sup>Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?

Q18. What does "yeast" represent in these verses?

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Q19. What does Paul mean by "a little yeast works through the whole batch of dough"?


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Q20. If sin is not addressed in our churches, what might happen?

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 In these verses of chapter 5, Paul is using "yeast" to represent evil.

 However, our Lord Jesus used the illustration of "yeast" in two different contexts. One was in reference to sacrilegious teaching (evil) and the other was about the Kingdom of God (good). In both cases, the influences of "yeast" worked its way throughout the dough.


 Jesus warned about evil:

**Matthew 16:5-12**

<sup>5</sup> When they went across the lake, the disciples forgot to take bread. <sup>6</sup> "Be careful," Jesus said to them. "Be on your guard against the yeast of the Pharisees and Sadducees."



<sup>7</sup> They discussed this among themselves and said, "It is because we didn't bring any bread."

<sup>8</sup> Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? <sup>9</sup> Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? <sup>10</sup> Or the seven loaves for the four thousand, and how many basketfuls you gathered? <sup>11</sup> How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees [Jewish religious leaders].


 The following verse is an example of God's goodness:

**Luke 13:20-21**

<sup>20</sup> Again he asked, "What shall I compare the kingdom of God to? <sup>21</sup> It is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough."

-  We must refuse to give errant, false, hypocritical, heretical, evil teaching a foothold and instead allow God’s teaching to flavor and permeate our beings. Yeast in bread dough causes the dough to rise; as we obey, God will cause the yeast within each one of us to ‘rise to the occasion’.
-  The best advice that we Believers can follow is illustrated by the Bereans in Acts 17:11: “Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” It must be noted that the Bereans could only compare Paul’s words against Scripture and the only Scripture available to them is what we now refer to as the Old Testament. Nevertheless, they found great harmony between Paul’s spoken words and their Old Testament scrolls.

*Day 4*

-  Please pray for holy guidance and insight before you begin today’s study.

<sup>7</sup>Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Christ, our Passover lamb, has been sacrificed.

Q21. How can we be made into unleavened bread (bread without yeast)?

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Q22. What does this phrase mean, “Christ, our Passover lamb, has been sacrificed”?

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<sup>8</sup>Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

Q23. Again, how are we to be transformed from Bread with yeast to bread without yeast?

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**Exodus 13:1-9**


<sup>1</sup> The LORD said to Moses, <sup>2</sup> "Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether man or animal."


<sup>3</sup> Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast. <sup>4</sup> Today, in the month of Abib, you are leaving. <sup>5</sup> When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites — the land he swore to your forefathers to give you, a land flowing with milk and honey — you are to observe this ceremony in this month: <sup>6</sup> For seven days eat bread made without yeast and on the seventh day hold a festival to the LORD. <sup>7</sup> Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall

any yeast be seen anywhere within your borders. <sup>8</sup> On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.' <sup>9</sup> This observance will be for you like a sign on your hand and a reminder on your forehead that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.

 We, too, should be saturated, permeated through-and-through, with the Words of Christ Jesus – The Holy Bible.

Day 5

 Please pray for holy guidance and insight before you begin today’s study.

 Sometimes reading the paraphrase/translations of other versions, such as Eugene Peterson’s The Message, helps to better understand the translations of more traditional versions of the Bible.

**1 Corinthians 5:9-13** [The Message (MSG)]

I wrote you in my earlier letter that you shouldn’t make yourselves at home among the sexually promiscuous. I didn’t mean that you should have nothing at all to do with outsiders of that sort. Or with criminals, whether blue- or white-collar. Or with spiritual phonies, for that matter. You’d have to leave the world entirely to do that! But I am saying that you shouldn’t act as if everything is just fine when a friend who claims to be a Christian is promiscuous or crooked, is flip with God or rude to friends, gets drunk or becomes greedy and predatory. You can’t just go along with this, treating it as acceptable behavior. I’m not responsible for what the outsiders do, but don’t we have some responsibility for those within our community of believers? God decides on the outsiders, but we need to decide when our brothers and sisters are out of line and, if necessary, clean house.


<sup>9</sup>I have written you in my letter not to associate with sexually immoral people — <sup>10</sup>not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. <sup>11</sup>But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard, or a swindler. With such a man do not even eat.

Q24. Are we to judge the behavior of other professed Believers? Shouldn’t we be tolerant? After all, who are we to judge others; that is God’s prerogative, isn’t it?

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**Luke 6:37** [Jesus taught:]

Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

 In Luke 6, Jesus was beginning His teaching mission. People in His audience were unbelievers or “infant” Believers; even His disciples were infant believers who were still on a “milk” diet (see 1 Corinthians 3:2). Jesus had to teach mercy, kindness, compassion, humbleness, a servant’s attitude, agapé love, and more as a foundation to the true faith He was bringing into the world. Later in His ministry, Jesus would rebuke the Jewish religious leaders for their evil practices as He shone a light on the evil within Jewish Leadership, specifically their attitudes, teachings, and personal examples.

Q25. Do unbelievers consider themselves bound by God’s laws?

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Q26. If unbelievers see immoral behavior within the church, how does that affect the mission of the church?

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Q27. God has given Believers and unbelievers alike free-choice to believe in Him, to obey Him, to love Him. If the church is no different from the world, how can the church be an effective light to unbelievers?

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Q28. Are there specific steps a Believer should undertake to correct behavior within the church?

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**Matthew 18:15-17** [Jesus taught:]

<sup>15</sup> "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.

<sup>16</sup> But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'

<sup>17</sup> If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

<sup>12</sup> What business is it of mine to judge those outside the church? Are you not to judge those inside? <sup>13</sup> God will judge those outside. "Expel the wicked man from among you."

Q29. How are we to deal with immoral behavior inside the Church versus outside the Church?

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Q30. Were there any Old Testament teachings that commanded Jews to deal severely with evil?

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**Deuteronomy 17:7**

The hands of the witnesses must be the first in putting him to death, and then the hands of all the people. You must purge the evil from among you.

**Deuteronomy 19:19**

then do to him as he intended to do to his brother. You must purge the evil from among you.

**Deuteronomy 21:21**

Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.

**Deuteronomy 22:21<sup>c</sup>**


You must purge the evil from among you.

**Deuteronomy 22:24<sup>b</sup>**


You must purge the evil from among you.


**Deuteronomy 24:7<sup>b</sup>**

You must purge the evil from among you.

 In the Old Testament, God taught that judgment and the subsequent consequence for sin was death. God instituted the animal sacrificial system to atone for (or take-away) the repentant person’s sin. An unblemished animal died for the sin, not the person. When Jesus died on the cross, He was the perfect sacrifice; Jesus’ death atoned, forever, for every sin committed by those who believe and repent.

**Day 6**

 Please pray for holy guidance and insight before you begin today’s study.

 Please reread 1 Corinthians 5.

Q31. If a person (a friend, a church leader, a celebrity) whom you admire claims to be a Christian – a Believer – yet his or her behavior is hypocritical to God-ordained obedience, what should we/you do?

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