

# IMMORALITY AND THE HEALTH OF THE CHURCH

I Cor. 5:6b-6:8

Do you not know,

1. "A little *leaven* ferments all the dough"?  
Cleanse out the *old leaven* OLD LEAVEN  
that you may be *new dough*, as you really are *unleavened*. NEW DOUGH
  
- For *Christ*, our *paschal lamb*, CHRIST/LAMB  
has been *sacrificed*. SACRIFICED  
Let us, therefore, *celebrate the feast*, FEAST
  
3. not with the *old leaven*,  
the leaven of *malice* and *evil*, OLD LEAVEN  
but with the *unleavened bread* of sincerity and truth. UNLEAVENED BREAD  
-----
4. *I wrote you* in my letter  
*not* to associate with *immoral men*;  
not meaning the *immoral of this world*, I WROTE:  
or the *greedy* or *robbers* or *idolaters*, NOT MEANING -  
since then you would need to go out of this world.
  
5. But rather *I wrote to you*  
*not* to associate with *any one* I WROTE:  
who bears the name of *brother* who is *immoral* MEANING -  
or *greedy*, or is an *idolator*, *reviler*, *drunkard* or *robber* -  
especially *not to eat* with such a person.  
-----
6. For what do I have to do with *judging outsiders*?  
Is it not those *inside the church* whom you are to *judge*? YOU JUDGE  
*God judges* those *outside*.  
"Drive out the *wicked person* from among you."
  
7. Does he presume, one of you, when he has a *complaint* against a *brother*,  
to go *to law* before the unrighteous instead of *to the saints*? NOT COURTS
  
8. Do you not know that *the saints* will judge the *world*?  
And if the world is to be judged by you, ETERNITY  
are you unworthy to try *trivialities*?
  
9. Do you not know that *we* are to *judge angels*? ETERNITY  
How much more then *everyday cases*?
  
10. Therefore, if you have everyday cases, NOT COURTS  
*why* do you lay them before those *despised by the church*?
  
11. I say this to your *shame*.  
Is there not among you any *one wise* YOU JUDGE  
who is able to decide between members of the *brotherhood*,  
but brother goes to *law* against brother, and this *before unbelievers*.
  
12. Actually, it is utter defeat to you  
that you have cases against one another.  
Why not *rather suffer wrong*? SUFFER WRONG  
Why not rather *be defrauded*? DON'T WRONG OTHERS  
But *you wrong* and *defraud*,  
even your own brothers.

