

# Sexual Immorality and Spiritual Adultery Corrupt the Church

It's a good day, church. We've already been worshiping and we've already been talking about the things of God, bearing testimony to the things of God. You know, we've been talking about the tough times are coming and how we want to draw close to God.

We want His strength and power so that we can endure those things. We want to fear the Lord rather than men. And we've had some praise reports.

We've experienced Him in worship. Now today, I want to kind of tie everything we've done to our message here. And it's titled sexual immorality and spiritual adultery corrupt the church.

But you could also have titled it watch your entanglements because we all live entangled lives. It's not possible not to live an entangled life because we're in the world. And in fact, on the physical level, quantum mechanics, they'll talk about quantum entanglement.

They'll talk about when an observer conducts a measurement on the wave function and they become entangled in this quantum system that that's, you know, how we experience the reality of experience. And of course, I'm not going to turn this into a lesson on quantum mechanics, but I'm just bringing up that to bring up how our world is configured, how it exists. We can't not entangle for the same reason we can't not judge.

It's an inevitable part, but that calls upon us to watch. What do are we in time with? Are we becoming more closely entangled with the Lord? Or are we becoming more closely entangled with the world? Now that the thumbnail I have an AI thumbnail and it's in a church, but you can see the church is in a state of disrepair. And it looks like a group of people have turned the church into a nightclub.

This is something we don't want to see in a church. We do not want to see this in the church, but sadly it is in many churches. And it was something that the Corinthian church was struggling with.

Now into our outline here, there's going to be six points I'm going to talk about as we go in chapters five and six here. And the first one is Paul's bringing up simply the fact that sexual immorality exists in the church. I don't think it's something that I have to prove in this day and time.

We see scandal after scandal after scandal of pastors not only in sexual immorality, but in various degrees of sexual predation. And in fact, a friend of mine posted something about Jimmy Baker's scandal and said, would anything have happened today if Jimmy Baker, if that broke out today, would anyone give a hoot or would it be a big yawn? And of course, he's pointing out that the corruption has gotten much deeper since Jimmy Baker. Your political corruption is much deeper than Nixon.

And of course, we look back to historic scandals and we saw how people reacted and the things that were scandalous in the 70s, 80s, and 90s is just another day at the office today. And that's a

sad state of affairs. That's a sign that we've become deeply entangled in the world.

Paul then talks about church discipline in the authority of Jesus Christ. If you don't want to see a nightclub in your church, sometimes you have to do some church discipline. Sometimes godly elders and bishops must draw the boundary and say, it will not come here.

It cannot cross this line. And when it crosses it, you remove it. And then he talks, following up on that purging of leaven, so he talks about how leaven can defile.

It only takes a little leaven. You take a batch of flour and you don't put any leaven in it, it's kind of flat. You know, your flatbreads are often made without leaven.

Your tortillas can be made that way, but you put a little leaven in it, you won't get a tortilla, you're going to get a lump of bread. And it's going to work its way through the whole lump of producing carbon dioxide. Sin works that way.

Just a little sin, just a little compromise, leads to another one, leads to another one, until you find that your church is a nightclub. You find that your life looks more like a nightclub than a holy house of God. You find that your body is more like a temple of carnality than a temple of the Holy Spirit.

And that's a bad place to be. And so we're also going to kind of talk about, you know, Paul rebukes the lack of just judgment of the church, or incapacity to judge. They had a problem, they had

a scandal, and it had gotten to the point where to them it was just another day at the office.

Paul was rebuking them. I think if he was in the church in America, he would be overthrowing tables. I won't name the ministries, but a lot of you listening can name off some ministers that are going to be caught in scandal.

They've been caught in sin. They've been caught red-handed. Admit it, they sinned.

Their elders admitted they sinned, and they just scooted it under the rug as if nothing happened. And then if people complained, they would gaslight them. They would stick the judgment of God on them and all these other abominable things.

Some of them would quote Psalms 105, 15 out of context and say, touch not my anointed. Folks, I want you to know if your minister is using that to shut your mouth, run. That is an automatic false minister.

That is an automatic wolf. Psalms 105, 15 was directed to rebuking kings who wanted to imprison the province. It was not meant to silence people, and Paul wasn't going to allow that here.

He was rebuking them saying, why can't you judge? Why can't you get rid of this immoral person? And so then in the last part of chapter six, he warns us against iniquity. And so he's issuing warnings. And of course, he concludes by saying, leave sexual immorality and avoid ungodly entanglements.

And folks, that's what this is coming down to. If at the end of it, you remember nothing else, it's going to be watch your entanglements, get rid of ungodly ones, foster godly ones. And so with that in mind here, let us go into the chapter.

And starting in chapter five, one, it is actually reported that there is sexual immorality among you. And such sexual immorality is not even named among the that a man has his father's wife. So what's happening here? Now, it's unlikely that it was his actual mother.

The phrasing his father's wife suggests that there's a man and his father remarried. And so the woman is his stepmother rather than his biological mother. But this man decides to have an improper relationship with his father's wife.

It says you are puffed up and have not rather mourn that he who has done this deed might be taken away from you. For indeed is absent in the body, but present spirit I have already judged as though I were present him who has so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, and so when now we're talking about church discipline, when Paul's already judged, he knows the guy's guilty.

The Holy Spirit's told him everything. And so now he's instructing them what they need to do. And he's saying in the name of our Lord Jesus Christ.

So what they're about to do isn't simply something that man got together to do, but this carries with it the authority of Christ. When you are gathered together along with my spirit and the power of our Lord Jesus Christ, 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. In other words, they were to excommunicate him.

That's what delivering him to Satan means. Excommunicate him, he would be out there in the world. He would be suffering the things of the world.

The hope was that his life would fall apart in the world because he was in Satan's grip and Satan was having his way that he would eventually realize, like the guy feeding the pigs, I'm in a pigsty here. I need to repent. That's the hope of what's happening here.

And of course that cleanses the church in the meantime, so that his problem doesn't become the problem of the whole church. Now, Jesus talks about this in Matthew 18. It says, Moreover, if your brother sins against you, go and tell him his fault between you and him alone.

If he hears you, you have gained your brother. But if he will not hear, take with you one or two or more that the mouth of two or three witnesses, every word may be established. If he refuses to hear them, tell it to the church.

But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assure me, I say to you, whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loose in heaven. Again, I say to you, if you two agree on earth concerning anything they ask, it will be done to them by my Father in heaven.

For where two or three are gathered together in my name, I am there in the midst of them. And so he's talking about when the

church comes together, it's in the authority of Christ. And of course, this was in the context of church discipline, that it could be done in the authority of Jesus Christ.

There's power in the name of Jesus when we assemble and we worship him and we praise him. And then when he gives instructions, and he gives instructions through the word. And in this case, instructions through the word was through the Apostle Paul speaking in his apostolic office, in his canonical office, that man was to be delivered to Satan.

So there's a place for church discipline. There's a time when an elder or pastor needs to be removed. There's a time when a member needs to be excommunicated.

Now, I'm not suggesting that we should use this lightly or in some kind of power play or some sort of personal pride. But when it comes to the holiness of God at stake in the church, when someone brings gross immorality in the church, when they bring idols into the camp, we must come against it in the authority of Jesus Christ. That includes spiritual warfare, but it includes grabbing that idol, physically throwing it out.

It includes taking that heretic, that idolater, who's defiling the church. And sometimes you have to show them the door if they refuse to repent. There is a time and a place for that.

And we don't have enough of that anymore. It's non-existent in the churches today. And it may have been an overreaction to back when it was overused.

That sometimes that kind of discipline was used by corrupt pastors to lord it over the congregation. So this can be misused, but when it comes to the authority of Jesus Christ, when it comes to the divine commands, when it comes to the holiness of God, and someone is bringing sin into the camp, that sin needs to be dealt with. Sometimes worship leaders need to be removed.

I've been to churches where they sung all the right songs, but there was dinner and a doornail. And there was sin in the worship team. In fact, I remember this one church had a worship leader.

It had to be female. It doesn't really matter if it's female or male, but she would go to the nightclubs. Saturday night, she would get drunk.

She sometimes would have illicit sexual relationships. She had a boyfriend that she sometimes thought was her husband. And then she would lead the worship.

No anointing. And no, in this case, no possibility of removing her because her father was the pastor and that was not. And sometimes this sin would play out in drama in the church.

So it wasn't secret sin here. It was sin that was out there in the open. It was open sin in the camp that in the case of this church was tolerated by the pastor and the pastor would not do anything.

And because he wouldn't, there was nothing that could be done. And it killed the anointing. And as much as I like to say this is isolated, this really isn't isolated.

This happens quite a bit. Nepotism, cronyism, or other reasons why people refuse to uphold the divine standard in the church. And that's why the churches are a mess today.

And that's why you have some churches that don't realize they're supposed to be a church and not a political hall. Or some churches that when you go in, it feels more like you're at a concert than a church. And people are being entertained and the flesh is parading on stage.

And you have the form of worship, but it's all flesh. David Wilkerson presented a sermon not long before he died about weeping and wailing and talked about how much of what we do in the church is all flesh. And he was crying as he said.

He denied he was a prophet, but I would take him as a prophet before the NAR prophets that boasted they're prophets and that threatened that use Psalms 105 15 as a weapon to beat their critics over the head. David Wilkerson didn't do it. He denied he was a prophet because he didn't want to be condemned if he missed something.

And he wrote a book in the seventies. It was a whole list of prophecies. About 80% of those have come to pass.

Only one or two of them got falsified. So I would take him as a prophet in a prophetic voice. He had zeal for God.

He was hungry for God. He wanted to see an authentic move of God. If we want to see that in the church, there's a time for housecleaning.

There's a time to purge the leaven. And when Paul, he talks about leaven, he's going into reasons why he's given thee what they need to do. Now he's going to talk about why that is necessary.

It's not just this arbitrary thing where the pastor goes and he grabs his suit and struts to show his power. It's not like the videos that some of the police officers that go over the top and they're, they're throwing down people. They don't need to be thrown down simply to show they're the boss.

That's not what's happening here. He says your glory is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven that you may be a new lump since you truly are unleavened.

For indeed Christ our pastor was sacrificed for us. You have to get rid of the leaven before your tortilla becomes a loaf of bread. And the Passover was unleavened bread and it had to be unleavened because it had to be free from sin.

And if we want the church free from sin, once you see the leaven in the church, you got to get rid of it fast. Otherwise your whole church is corrupt. The church in America failed to get rid of it.

That's why the church in America is jacked up today. It says let us therefore keep the feast, not with old leaven, not with the leaven of mouse and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you, my apostle, not to keep company with sexually immoral people.

Yet I certainly did not mean with sexually immoral people of this world or with the covetous or with extortioners or with idolaters,

since then you would need to go out of the world. So he's not saying that you can't have anything to do because we can't not have anything to do because we live in a world of immoral people. We live in the world of idolaters.

We live in the world of harlots and we do business with harlots every day. You're going into a store, you know, I go into Walmart and I check out, you know, with the cashier and there's a good chance that person that's doing the transaction is involved in sexual sin or has been involved. If I had to police people, I'd have to leave the world.

Paul's not telling us to hole up in the compound. We were sent out to the world so that we could preach to the lost. So you have to be out to the world.

You have to be where the lost are. You're going to preach to them. So he's not talking about that, but he says, I've 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 to even eat with such a person. For what have I to do with judging those who are outside? Do you not judge those who are inside, but those who are outside God judges. Therefore put away from yourself the evil person.

So in order to communicate to the lost, we must be in the world where lost people are. But in the church, allowing that sin in the church puts the church at risk. So the church is to be a holy place in the world.

And if we compromise our holiness to be in a world, we don't have anything to offer the world. We don't have a sanctuary for people to escape to. So it's essential that the church be holy.

You know, even if the marketplace isn't holy, even if we have to go in and endure the sins and temptations of the world as we interact, there should be a place where we can closely entangle. And if you don't keep that place holy, you run the risk that as you draw into God, that you become opened up to other spirits that are there that don't belong there. So that's why he's saying, the church is to be a holy sanctum. The congregation is to be a holy sanctum, even if the world isn't holy. The congregation is where people assemble to worship God.

That worship space must be holy. That is a requirement. James talks about that here from a different angle.

He says, now you ask and do not receive, because you ask and you may spend it on your pleasures. So he's talking about carnal Christians here. And then this is what he indicates with, adulterers and adulteresses.

Now, are some of them literally adulterers? Probably. But he's speaking broader here. He's now speaking of what we often call spiritual adultery.

Which, you know, you may physically keep your body from sexual immorality, but you're guilty of spiritual adultery if your allegiances and entanglements are with the world rather than Christ. You're cheating on Christ, even if you're not physically cheating. You can cheat spiritually by having these entanglements in the world.

And this is what he says. Do you not know that friendship with the world is enmity with God? Whosoever, therefore, wants to be a friend of the world makes himself an enemy of God. Or do you think the scripture says in vain, the spirit who dwells in us yearns jealously, but he gives us more grace.

Therefore says God resists the proud, but gives grace to the humble. Therefore submit to God, resist the devil, and he will flee from you. So we must do that.

And we must repent for not having engaged in just judgment. The church needs to repent for an incapacity to judge. And he starts here in 6 verse 1. Says, dare any of you have no matter against another, go to the law before the unrighteous and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge its smallest matters? Do you not know that you shall judge angels? How much more? Things that pertain to this life.

If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? And of course some people read into this that this means that we should never file a lawsuit. Let me dispel you of that notion. Paul used the Roman legal system.

He appealed to his own citizenship when he was getting taken to be beaten. And it was things that was unlawful to happen to a Roman citizen. He appealed to that.

He appealed to Caesar. He used his rights as a Roman citizen. This needs to be seen in the context of the problem Corinthians is talking about.

And their refusal to keep sin out of the camp. The judgment he's talking about here is a judgment on whether someone stays in a church. If somebody is ripping off their brother, why don't you first go to the church? And then the church can issue a judgment.

And if he refuses, he's kicked out of the church and then you can sue him. That wasn't happening because the church was incapable of judgment. So people were just going straight to the law.

And we're seeing that today. Where we're seeing scandals where pastors are raping people. And we find out when the sheriff releases a press release that so-and-so was arrested.

And it wasn't that people didn't bring it up before the church, but they got scooted on the road. Nothing happened. So the only way they got justice was to go straight to the police.

And now the protocol in a lot of churches is that when certain things happen, it should be the protocol. If certain things happen, you immediately involve the police. While the church is doing their own investigation, if someone is committing a crime, there's a duty to involve the police.

So that the crime may be taken care of. But this prohibition on lawsuits needs to be seen in light of the church's judgment. He's not telling people not to exercise their rights in court.

But he's saying, why don't you come to the church? If somebody's ripping off the brothers, they need to stop. And if they won't, they need to leave. Because if you're ripping off your brothers, if you're stealing from your brother, you're showing you're not really a brother if you're doing that.

And so this is what Paul was rebuking. It's referring to the previous stuff where people were refusing to uphold God's holy standard. And now he's applying the law of God to interpersonal disputes, contract disputes, where people get into contracts, they fail to follow through on the contract.

Or somebody is having a problem with their brother because they're fighting over the same woman. Things like that. They're not going to the church.

They're going straight to the law. And of course they were doing that because they couldn't count on the church to judge. Because the church wasn't judging.

The church was not upholding the law of God within her own community. And so things that should have been resolved in the community had to be resolved from outside. And it's being resolved by people that the Bible says really aren't fit to judge the people of God.

But people were doing that because they couldn't go to the church to do that. And these would be things that they could have gone straight to the church to do, but they weren't. They were going straight to the world.

And so Paul was rebuking them because of their incapacity to judge. He says, Not even one who would be able to judge between his brethren. But brother goes to law against brother, and that before unbelievers.

Now therefore it is an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do wrong and cheat. And you do these things to your brethren.

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites. So if there's any clue about what the Bible says about it, the Bible condemns homosexuality categorically. It condemns sodomy categorically.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of heaven. In other words, these people that was wronging these brethren in these various areas. They were showing themselves not to be a brother, but the church was incapable of making that judgment.

Of saying repent or else. But they was allowing it to go on. And so people, because there was no justice in the church, were just going straight to the courts of man.

And this is what Paul says, such were some of you, but you were washed, you were sanctified. You were justified in the name of the Lord Jesus and by the spirit of our God. And so he was rebuking them for their judging.

And he closes this part of his letter by saying, flee sexual immorality and avoid ungodly entanglements. And this I think is a big takeaway from this message today. If you forget anything else in this message, and this really isn't a deep teaching message.

But if your mind just distills to one thing, watch your entanglements. And of course a lot of people when they think of sexual immorality misunderstand God's purpose in having rules. They think God wants to run their fun.

They think that God thinks that certain pleasures are evil. But the reason why God bans it isn't because he's opposed to pleasure. But he's opposed to the entanglement that a given pleasure brings.

You see pleasure, the body uses pleasure to form entanglements and excessive toxic entanglements we call addictions. There's people that are addicted to gambling. They'll put their house on the gambling tables.

There's people that are addicted to sex. They will throw their marriage away for a few quick moments. They will throw their life away for a few quick moments of pleasure.

And God isn't opposed to the pleasure, but what it does. He's opposed to the ungodly entanglements. He's opposed to the ungodly soul ties.

And because sex is so powerful and entangling, there's rules around it. Not so that we don't have fun, but so that there can be a blessing within that structure. You know, and so God set up marriage.

He set up holy matrimony within that. There can be connection. Within that there can be pleasure.

And this is what he says here. He says all things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

Foods for the stomach and stomach for foods, but God will destroy both ends in them. Now the body is not for sexual immorality but for the Lord and the Lord for the body. So now we're getting to the point here.

The point is we need to watch our entanglements, folks. Are you going to entangle yourself in the Lord? Or are you going to entangle yourself in the pleasures of this world? Are you going to entangle yourself with the Lord? Or are you going to entangle yourself with your favorite politician? Are you going to entangle yourself with the Lord? Or are you going to entangle yourself with your favorite entertainer? Are you going to entangle yourself with the Lord? Or are you going to entangle yourself with the lust of the flesh? And on and on and on we can go on. Are you going to entangle yourself with the Lord? Are you going to identify with Christ or with your favorite worldly carnal identity? Identity politics, identity philosophy is the trend.

People will say, I identify as. And they put that over against the Lord. They become entangled with this man-made identity.

When they should be saying, I identify as a child of God, I identify as a member of the body of Christ, I identify with Jesus Christ. And so it comes down to what entanglement you have. And Paul

continues in this, in talking about us being created for the Lord, us being entangled with the Lord.

He says, as God both raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? So he's saying, you know, if you've accepted Christ as your Lord and Savior, you're already entangled with Him. Shall I take the members of Christ and make them the members of a harlot? Certainly not.

And this is the danger of ungodly entanglements. If you have ungodly entanglements, you have division in your life. There's a part of your life that's wanting to serve God, but there's this other part you've given over to adultery, to idolatry, to addictions, to gambling, to ungodly soul ties, to political idols, to religious idols.

Paul says, no. He's not going to take it. Because if you make them fully a member of the harlot, then they become divorced from Christ.

You can't be with Christ and with the devil. You can't be with Christ and with the world. And so those carnal Christians are having this internal war.

And there's a war over entanglements. And as long as we're at war, that's why we don't experience the power of God. And if we don't watch ourselves, that war may end with you being judged with the world, with you being sent to hellfire with the world.

Now, I don't want anyone to go to hellfire. I don't want to go to hellfire. We have to watch our entanglements.

And this is where he gets to the meat. And this is why sex is so powerful. Do you not know that he who is joined to a harlot is one body with her? For two, he says, shall become one flesh.

He's going back to Genesis where Adam said, a man shall leave his father and mother and shall cleave to his wife and they shall become one flesh. When a man and a woman come together, they become entangled. And that entanglement is used allegorically and refers to whether you're faithful to God or whether you're involved in idolatry.

And that spiritual adultery is when you become entangled with these systems that are opposed to God and away from God. The physical adultery is, of course, when you go out and engage in physical relationships that are outside of the program that God has laid. And, of course, the reason is that you become one flesh with everyone you have sex with.

You become one flesh spiritually with the systems you entangle yourself in. You participate in, you get entangled in their evil. But he, but, and he's now making a contrast here.

A guy that's had sex with a harlot has become one flesh with her. He's become entangled in her sin, her ungodly soul ties. He's opened himself up to her demons.

But he who is joined to the Lord is one spirit with him. Flee sexual immorality. Every sin that a man does is outside his body, but he who commits sexual immorality sins against his own body.

Or do you not know the body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought with a price. Therefore, glorify God in your body, in your spirit, which is God's. We was bought for a price.

Our body is a temple of the Holy Spirit. So as I close here, I just want to recap here. We do have a problem with sexual immorality in the church.

We have a need for discipline. And we need church discipline. The Purge 11.

When sin comes into the camp, we've got to get rid of it before it gets rid of us. We've got to take it out before it takes us out. The church has failed.

And in need of repentance because we failed to engage in godly judgment. Some people think that we're prohibited from any judging, but we can't not judge. Those people who say we're judging are judging us by accusing us of being judges.

We have to judge, but we need to judge justly, and the church has failed in that. And Paul's warning against iniquity is just as valid today. It's probably more valid today.

We have worse sins in the church than what happened in Corinth. And of course, we're to flee sexual immorality. We're to flee ungodly entanglements.

And so, my message to you if you don't remember anything else is watch your entanglements. Break your entanglements. Ask God

to help you break your entanglements and break your ungodly soul ties to the things of the world, to the systems of the world.

And draw yourself close to Him. Entangle you in Him. Draw you close to Him.

And draw you so close that the world begins to dim around you. Even as you're going about your business in the world. That everything you've seen in light of your relationship with Jesus Christ.

And so we should do that. And if you're watching this and you have never accepted Christ as your Lord and Savior, now is the time to repent. Repent of the entanglements in the world.

Come to Jesus and say, Lord, I know I'm a sinner. I need and I know I need you as a Savior. Lord, you died on the cross to separate me from those sins.

So, Lord, I ask you to separate me from those sins. To disentangle me from these things in the world. I need your help.

If you are saved and struggling, still repent. Say, Lord, I need your help. I need your resources.

Lord, my body's a temple of the Holy Spirit, but I've not been living that way. I've been involved in all these other things. Lord, I need your help to disentangle me.

The more I try, the deeper I get. But, Lord, you can rescue me from it. You can draw me close to you.

You can focus me on the cross. You can focus me on the blood of Jesus. You can focus me on the surpassing glory of God.

So now is the time to repent. Heavenly Father, we come right now in the name of Jesus. And, Father, we ask that you just keep to our remembrance.

To watch our entanglements. To move in us. That we become disentangled, Lord.

To draw us closely to worship you. And as we worship you, as your presence is manifest in us. That these ungodly soul ties be broken.

That demonic strongholds be broken. That the fleshly entanglements to the world be broken. And replaced by entanglements in you.

By being entangled with you. By drawing close to you. We pray all these things in Jesus' name.

And all God's people said, Amen.

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