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Disorders in the Church at Corinth
5:1 to 6:20



Paul turns from one manifestation of the pride of **the Corinthians** to another, this one of immoral sexual sin. In the ancient world **the Jews** had high standards of sexual purity, but lax moral standards were common among **the Greeks**. **The TaNaKh** was clear about its uncompromising opposition to sexual immorality. **The Corinthians**, however, proud in **their** new found "freedom" **in Messiah**, seem to have felt that **they** knew better, being "wise" in **their** own eyes, even though it meant condoning serious sexual immorality.[134] **Paul** opposed **their** sinful attitude, and that brought on a crisis of authority. **This crisis of authority, then, is what seems to hold the first six chapters of the letter together.**

With **his** opening sentence **(5:1)**, **Paul** clearly turns to address a new issue, a case of incest that is at least being tolerated, if not actually condoned by the believers in the church at **Corinth** (**to see link click Ba – Failure to Discipline an Immoral Brother**). What seems to be at stake here is the authority of **Paul** against **the false prophets** (see the commentary on **Second Corinthians Af – The Problem of the False Apostles**) who were responsible for leading the church in its new direction against **Paul**. But it was not only **the false prophets**. **The apostle** was at odds with the entire church for **their** failure to resolve personal disputes (see **Bb – Failure to Resolve Personal Disputes**), and **their** failure to exercise sexual purity (see **Bc – Failure to Exercise Sexual Purity**). So, this was a double crisis; not only a crisis in **Paul's** authority over the church, but also a crisis of the

authority of the Scriptures.[135]