

Judging and Expelling Wicked People from the Church (1 Corinthians 5)

Expository Lessons from Paul's First Letter to the Corinthians

I. Review from Prior Lessons

- a. Paul was writing to the Corinthian church, addressing a number of problems there that he was aware of and also answering questions they had raised to him.
- b. The first problem Paul addressed was division in the church, a sectarian spirit. The disciples in Corinth had been strongly identifying with prominent leaders (Paul, Apollos, Peter, etc.) rather than simply identifying as followers of Christ.
- c. Paul now turns his attention to another problem: sexual depravity in the church and the church's lack of a strong response in dealing with that.

II. A Puffed Up (Arrogant) Attitude

- a. Paul was concerned about the attitude of the Corinthian Christians. Three times he said they were "puffed up" (NKJV) over their situation. Paul said they should have been *mourning* instead!
- b. "Now some are *puffed up*, as though I were not coming to you. But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are *puffed up*, but the power. For the kingdom of God is not in word but in power. What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness? It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! And you are *puffed up*, and have not rather mourned, that he who has done this deed might be taken away from among you." (1 Corinthians 4:18–5:2, NKJV)
 - i. While the NKJV follows the KJV in rendering the word used three times here as "*puffed up*", some other translations such as the ESV and NASB render the same term as "*arrogant*".
 - ii. "*Some are arrogant*, as though I were not coming to you. But I will come to you soon, if the Lord wills, and I will find out not *the talk of these arrogant people* but their power. For the kingdom of God does not consist in talk but in power. What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness? It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.

And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.” (1 Corinthians 4:18–5:2, ESV)

- c. Paul is saying that not only is there a problem of an individual in the church being involved in sexual immorality; there is also a major problem that the members of the church are arrogant, where they should be distraught and mourning the state of the church, instead!
 - i. Paul says that they were tolerating a type of sexual immorality (incest, having sexual relations with a close relative) that even the Gentiles would not permit.
 - 1. In the context of our own world, it would be as if a Christian church was tolerating some kind of sexual sin that would not be allowed even by the pagans in Amsterdam (a city with a reputation for extreme sexual depravity).
 - ii. Bruce Terry did his doctoral dissertation on a cultural and linguistic analysis of **1 Corinthians**. From chapter 2.4 of that dissertation, the section entitled ‘Aspects of Culture at Corinth’:
 - 1. “...the Greeks saw nothing wrong with cultic prostitution, and although some complained of the influence of ordinary prostitutes, most saw nothing wrong with this either...”
 - 2. “But the problems of sexual license were not just limited to prostitution. The Roman sage and cynic Seneca wrote, ‘Is there any shame at all for adultery now that matters have come to such a pass that no woman has any use for a husband except to inflame her paramour? Chastity is simply a proof of ugliness’ (On Benefits 3.16.3). However, as Paul says in **I Corinthians 5:1**, even the pagans were aghast at incest. Gaius notes in his Institutes (1.63): ‘Again, I may not marry a woman who was previously my mother-in-law or daughter-in-law or step-daughter or step-mother.’ And Cicero writes about a woman who had broken up her daughter’s marriage to marry her son-in-law: ‘Oh! to think of the woman’s sin, unbelievable, unheard of in all experience save for this single instance!’ (In Defense of Cluentius VI [§15]). He goes on to speak of this incident as a ‘scandal among men’ and a ‘disgrace’ (In Defense of Cluentius VI [§15-16]).
 - 3. “So when the Corinthians tolerated incest, they had gone even beyond the bounds of pagan propriety. But fornication and prostitution were often accepted in ancient Greek culture, and

Paul's denunciation of them in **1 Corinthians 6** went against the grain of Greek mores."

- iii. Consider what Paul is saying in the context of the cultural values of the city of Corinth.
 1. Paul's teaching in **1 Corinthians 5-6** on Christian moral values related to sex was extremely counter-cultural.
 2. Corinth was a decadent port city in Greece, which was part of the Roman Empire (which also was corrupt and decadent from the top down).
 - a. Temple prostitution, especially associated with the cult of Aphrodite, the Greek goddess associated with love and sensual pleasure, was prominent and accepted. The largest temple on the Greek mainland that was devoted to Aphrodite was located in Corinth.
 - b. There was also widespread acceptance of regular prostitution, adultery, and homosexual relations.
 - c. However, incest (having sex with close relatives) was generally rejected. Hence, Paul's complaint that what was going on in the Corinthian church was so bad that even the decadent pagans would not do that!
 3. May we never compromise Jesus' teachings, no matter the cultural norms of the day. Paul certainly did not with the Church in Corinth!

III. Put Away the Evil Person

- a. Paul primarily addresses *the church overall* in **1 Corinthians 5** (how and why they needed to address this problem). Then in **chapter 6**, his focus turns to the dangers associated with the sin of sexual immorality.
- b. Read **1 Corinthians 5:3-13**.
 - i. Paul tells them, clearly and specifically, *what* they should do.
 1. When they are gathered together, they need to "deliver such a one to Satan".
 2. He tells them they need to *judge* the person involved in this serious sin, and *put away* this wicked person. The person guilty of such a sin is to be *cast out/formally put out of the church*.

3. Members of the church are not to keep company with such people, nor are they even to eat with them.
- ii. Paul then gives several reasons why it is critical that they do that.
- c. Reasons Paul gives regarding why they need to put away the wicked person from their midst.
 - i. **Reason No. 1:** Paul accuses the church of being *arrogant* in the face of serious sin.
 1. This sin is worse than even what the Gentiles tolerate.
 2. “You are puffed up (arrogant) and have not rather mourned.” **(1 Corinthians 5:2)**
 3. “Your glorying is not good”. **(1 Corinthians 5:6)**
 4. In other words, it strikes me that Paul is saying, in effect, “What on earth are you thinking? You should be ashamed of yourselves!”
 - ii. **Reason No. 2:** Strong disciplinary action needs to be taken by the *church for the good the person involved in the sin*, in the hope that he can be saved in the end.
 1. “...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.*” **(1 Corinthians 5:5, NKJV)**
 2. People often see putting others out of the church for serious sin as demonstrating a lack of mercy and love, and not understanding the grace of God. However, Christians who get involved in serious sin need to repent and return, in the hope that they can be restored and saved.
 - a. **Example:** Simon the Sorcerer, who was rebuked for his sin by Peter, in **Acts 8**.
 - i. “But Peter said to him, ‘Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity.’ Then Simon

answered and said, 'Pray to the Lord for me, that none of the things which you have spoken may come upon me.'" (**Acts 8:20–24**, NKJV)

- b. God is merciful and willing to forgive His people, but restores them only *after they repent* and return to Him.
 - i. Consider also **Ezekiel 18:21-32** and **33:14-20**.
 1. God wants all people to be saved, even the wicked.
 2. When the wicked man repents and turns from his sin, the Lord is happy to forgive him.
 3. This also is the message in the story of the Prodigal Son, told by Jesus in **Luke 15**.
 - ii. In **2 Corinthians**, Paul encourages the Christians to lovingly forgive and restore a brother who had been subjected to discipline by the church for sin.
 1. "But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him. For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices." (**2 Corinthians 2:5–11**, NKJV)
- c. Given the above, putting someone involved in serious sin out of the church is the most merciful, loving thing to do!

- iii. **Reason No. 3:** A little leaven (yeast) will spread through the whole lump of dough.
1. “Your glorying is not good. Do you not know that *a little leaven leavens the whole lump?*” (**1 Corinthians 5:6**, NKJV)
 - a. Paul also uses this saying about leaven spreading in the church when addressing the spread of false teaching regarding those who were trying to bind the Law of Moses on Christians.
 - i. “A little leaven leavens the whole lump.” (**Galatians 5:9**, NKJV)
 - b. The way he uses this expression leaves me with the impression that he was quoting a popular proverb that would have been widely known in his day.
 - i. Perhaps that would have been similar to popular proverbs in our own culture, such as: “a stitch in time saves nine” or “a penny saved is a penny earned”.
 - ii. However, I have not been able to find any such proverb (thus far) either in Scripture or from other ancient sources.
 2. Paul is making the point that if they allow this sin to continue, it will spread through the church (as yeast spreads through dough). Others will be emboldened to get involved in sexual immorality and depravity.
 - a. A church (full of people) is a great environment in which sin can multiply and spread, if left unchecked.
 - b. I have noticed that in churches that do not practice church discipline for serious sin, that is exactly what happens. Where church leaders turn a blind eye to sin, it eventually spreads through the congregation.
 - c. Good shepherds must watch over the flock to be on guard for enemies, as well as for diseases that will threaten the flock.
 - i. “But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread *like cancer*. Hymenaeus and Philetus are of this sort....” (**2 Timothy 2:16–17**,

NKJV; note that ESV and some other translations render it “gangrene” rather than “cancer”)

- ii. This is the case for all kinds of sin (deceit, gossip, materialism, sexual immorality, pornography) and false teaching. It will spread if unchecked, destroying many!

- 1. Sin, like a living thing, does not remain static. Given time, it will grow and spread in a church, and take over (like yeast, cancer, gangrene or weeds).

iv. **Reason No. 4:** The Passover Lamb/Feast of Unleavened Bread argument.

1. “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed *Christ, our Passover, was sacrificed* for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the *unleavened bread* of sincerity and truth.” (**1 Corinthians 5:7-8**, NKJV)
 - a. Note that “leaven” and “yeast” are two different terms for the same thing.
 - b. Paul’s unusual reasoning here: since the Passover Lamb (Christ) has been slain, we must now get rid of all the yeast (purge sin from our lives and from the spiritual community, the church).
2. Here Paul moves on from his saying about the yeast “spreading throughout the whole lump” saying to make a related point from an Old Testament story.
3. Read **Exodus 12:1-20**.
 - a. Paul just explained in the passage in **1 Corinthians 5** that the Passover Lamb represented (foreshadowed) Christ. Obvious parallels (which Paul *does not discuss*) include:
 - i. One male lamb to be sacrificed per household.
 - ii. Selected beforehand, without blemish.
 - iii. Killed at twilight on the eve of the Passover.

- iv. The blood of the lamb protected God's people from destruction that would come upon all the other people of the land.
 - v. The people would eat the flesh of the lamb in memory of the event, for generations afterward.
 - vi. None of the bones of the lamb were to be broken.
- b. Immediately after the sacrifice of the Passover Lamb, the people were directed to get all the yeast out of their homes for the next seven days. This was known as the Feast of the Unleavened Bread.
- i. Dire punishment for anyone who did not get rid of the yeast: they would be cut off from God's people!
 - ii. **Questions:**
 - 1. Why such a strange requirement, one that had to be repeated every year?
 - 2. What is the big deal about keeping some packages of yeast somewhere in your house?
 - 3. Also, why such an extreme punishment for what would appear to be a minor offense?
 - iii. Recall that Jesus used leaven/yeast as *a figure for sin* in several places in the gospels.
 - 1. "Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." (Mark 8:15, NKJV)
 - 2. "In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, 'Beware of the leaven of the Pharisees, which is hypocrisy.'" (Luke 12:1, NKJV)

- iv. Note that Jesus also used the spread of yeast through a lump of dough in a positive sense as well, to illustrate the *spread of the kingdom of God*. See **Luke 13:21** and **Matthew 13:33**, in the Parable of the Leaven.
4. Paul is making a point that the story of the events in **Exodus 12** (Passover Lamb and Feast of Unleavened Bread) foreshadowed the crucifixion of Jesus, followed by God's people removing the sin from their midst. The Passover Lamb was Christ, and the yeast foreshadowed sin.
- a. Obviously, Paul assumed that the Corinthians knew the details of the story of **Exodus 12** and perhaps was reminding them of the great significance of that story for Christians.
 - b. This passage of Scripture in **1 Corinthians** reveals a great deal about how Paul read and understood the significance of the Old Testament. Several early Christian writers understood there to be three levels on which the Old Testament could be understood. More important, we see this attitude clearly in the writings of Paul (here, and in **1 Corinthians 10:1-13** especially) as well as in Peter (in **1 Peter**).
 - i. The three levels that can be present in the Old Testament stories are:
 1. **Level 1:** The basic storyline.
 2. **Level 2:** Moral lessons for us (Christians) to learn from and apply today.
 3. **Level 3:** Foreshadowings of Christ, the church, and things that would follow.
 - ii. Here in **1 Corinthians 5:7-8**, Paul is showing how he used the second and third levels to fully grasp the significance of the **Exodus 12** story.
 1. "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened

bread of sincerity and truth.” (1
Corinthians 5:7-8, NKJV)

2. **Level 1:** This would consist of the basic details of the Passover Lamb story found in **Exodus**.
3. **Level 2:** Paul saw the second level (moral lessons for us) in the fact we must get rid of all the sin, now that the Passover Lamb has been sacrificed. Those who remain in sin (who do not get rid of the yeast) are to be expelled from the community!
4. **Level 3:** Paul saw in this story the *third level* (foreshadowings) in that the Passover Lamb foreshadowed Christ, and the Israelite nation foreshadowed the church. The yeast foreshadowed sin (which will tend to spread and take over).

iii. **Challenge:** When reading through the rest of **1 Corinthians**, let us *be on the lookout* for Paul utilizing the second and third levels in Old Testament stories to reveal important things about the Christian faith.

1. You will see this approach used elsewhere in the New Testament by Jesus and the apostles, and by early Christians in their writings as well!
5. Apparently, Paul had addressed this issue in a prior letter to the church in Corinth (a letter which is not available to us). Perhaps this is why he threatens to come to them “with a rod” if they don’t listen to his “gentle admonition”.
- a. “I wrote to you in my epistle not to keep company with sexually immoral people...But now I have written to you...” (1 **Corinthians 5:9-11**, NKJV)

IV. Should We Be Judging People?

- a. Paul asks the Corinthian Christians a rhetorical question: “Do you not judge those who are inside (the church)?”

- i. “For what have I to do with judging those also who are outside? *Do you not judge those who are inside?* But those who are outside God judges....” (1 Corinthians 5:12–13, NKJV)
- ii. Paul gives a *rhetorical question*. The answer is so obvious that he does not even need to provide it. The question practically answers itself.
 - 1. It is almost insulting to the reader to ask such a ‘dumb question’ that highlights the foolishness of the one being challenged.
 - 2. Other instances we have encountered where Paul used this literary device include:
 - a. “Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” (1 Corinthians 1:13, NKJV)
 - b. “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16, NKJV)
- iii. Think about what Paul is saying here. He considers it obvious that Christians *are supposed to judge others in the church* who are in serious sin. However, we are not to be occupied with judging those in the world; God will attend to that.

1. Questions:

- a. What about all the passages in the gospels where Jesus tells us not to judge others?
 - i. For example, what about the woman caught in adultery, where Jesus says, “Let him who is without sin cast the first stone” (John 8:7)?
 - b. Also, while Paul (and presumably the Corinthians) may have considered this an obvious rhetorical question, *why do so few Christian churches today embrace this teaching (that we are to judge and expel others in the church who are in serious sin)?*
- b. Let us start with what Jesus taught.
 - i. Questions:
 - 1. Did Jesus say we *should not* judge others? Or did He teach that we *should* judge others?

2. Or was His teaching more qualified, saying that we should judge others *only under certain conditions*?
- ii. Passages that may suggest we *should not* judge others include:
1. “*Judge not, that you be not judged.* For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.” (**Matthew 7:1–5**, NKJV)
 2. “*Judge not, and you shall not be judged.* Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.’ And He spoke a parable to them: ‘Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye? Or how can you say to your brother, “Brother, let me remove the speck that is in your eye,” when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.” (**Luke 6:37–42**, NKJV)
 3. Consider what Jesus said in Parable of the Wheat and Tares, in **Matthew 13**.
 - a. The angels will come at the harvest and sort out of His kingdom the tares (representing the wicked people sown among the ‘good’ wheat of the kingdom).
 - b. The apostles are told they should not attempt to pull out the tares before the harvest, since in doing so they would end up pulling out some of the wheat as well.
- iii. Let us also consider those passages where Jesus indicates there are instances where His followers *should be judging others* in the church who are in sin.

1. “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 more, that ‘by the mouth of two or three witnesses every word may be established.’ And 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. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (**Matthew 18:15–18**, NKJV)
 - a. Here, Jesus lays out the process for dealing with sin in the church. This includes provisions for judging one’s brother when he is charged with sin.
 - b. The final step in the process Jesus lays out: if the sinner does not repent, he is to be brought before the church and treated “like a heathen and a tax collector”. In other words, he is to be cast out of the community.
2. To the church in Ephesus, Jesus gives the following compliment:
 - a. “I know your works, your labor, your patience, and that you cannot bear those who are evil. And *you have tested those who say they are apostles and are not, and have found them liars*; and you have persevered and have patience, and have labored for My name’s sake and have not become weary.” (**Revelation 2:2–3**, NKJV)
 - b. They are commended for testing the so-called apostles in the church who are liars!
3. On the other hand, Jesus gives a sharp admonishment to the church in Thyatira:
 - a. “I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. Nevertheless *I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols*. And I gave her time to repent of her sexual immorality, and she did not repent.” (**Revelation 2:19–21**, NKJV)
 - b. ESV, NASB and some other translations: “You *tolerate* that woman Jezebel...”

- c. Here Jesus rebuked the church for *tolerating serious sin* within the church and not judging (and putting out) this wicked woman.
- c. Putting the various pieces of the ‘judging/not judging’ picture together:
 - i. Jesus and Paul both expect that church leaders will not tolerate serious sin in the church, when they become aware of it.
 - ii. We are indeed expected to judge serious sin in the church.
 - 1. We cannot be judging hypocritically. We must first examine ourselves and clean up our own lives. Do not be like the Pharisees!
 - 2. Also, Paul is clear in **Romans 14** that we are not to pass judgment on others in the church, in “opinion matters / disputable matters / doubtful things” (**Romans 14:1**). This refers to matters that *the Scriptures are silent on*, where different Christians may have different convictions in good conscience.
 - a. “Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.” (**Romans 14:4**, NASB95)
 - iii. We must also recognize that the church will not be flawless. Despite our best efforts to have a disciplined church, there will be sin in the church that we don’t see (or are not sure of). However, the Lord and the angels will deal with that, on the Last Day!
- d. **Question:** Why don’t most churches today judge and put away their members who are involved in serious sin?
 - i. Many have a wrong view of God’s mercy.
 - 1. They don’t understand that God does not forgive us until we repent.
 - ii. Some (incorrectly) don’t believe that Christians can lose their salvation, once they initially come into a saving relationship with the Lord.
 - iii. There is a widespread lack of fear of God among Christians today, and church leaders lack the heart of a good shepherd.
 - 1. They refuse to realize that sin unaddressed will spread through the church bringing destruction upon many.

2. People do not realize that sin can spread like yeast, cancer or gangrene.
- iv. Many preachers and teachers only focus on the “do not judge” passages. They ignore the other passages where Jesus and the apostles call us to judge sin in the church.
- v. Many consider this teaching about judging sin in the church in a very negative light, as being *harsh, intolerant* or *unloving*.
- vi. Many church leaders fear that putting this teaching into practice would result in their church losing members and money!
- vii. Some are worried that implementing Biblical church discipline would invite costly lawsuits or persecution from the local community.
- viii. In some cases, church leaders are reluctant to go down this path because they are hiding sin in their own lives, or in the lives of some of their leaders! They fear that if their church starts to get serious about exposing sin, the same kind of scrutiny and discipline could be applied to them or their friends!
 1. Paul told Timothy that church discipline can apply to leaders, as well.
 2. “Do not entertain an accusation against an elder unless it is brought by two or three witnesses. But those elders who are sinning you are to reprove before everyone, so that the others may take warning.” (**1 Timothy 5:19–20**, NIV)
- ix. On the other hand, there are a few churches that have a problem going to the *opposite extreme*. They make judgments on members about things, or in ways, that Jesus and the apostles rejected. That includes overly judgmental churches that attempt to pick out every tare from the field of wheat.
 1. “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ ‘An enemy did this,’ he replied. The servants asked him, ‘Do you want us to go and pull them up?’ ‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them.’” (**Matthew 13:27–29**, NIV)
 - a. In the process of trying to purify the church by pulling out all the tares, we will end up pulling out some of the good wheat (driving away sincere Christians) as well.
 - b. Jesus told us directly, “Don’t do that”!

2. In overly judgmental churches, there can be a tendency to hyper-focus on outward, measurable things; and thereby miss more serious sins of the heart.

V. The Eternal Principle of Casting Out a Wicked Person from the Congregation

- a. The last reason Paul gives for expelling the immoral brother: such expulsion is an eternal principle that is stated repeatedly by Moses in the instructions he gave in **Deuteronomy**.
- b. “Expel/remove/put away the evil person from among you.” (**1 Corinthians 5:13**).
 - i. This statement occurs in multiple places on **Deuteronomy**, as the reason why a person in the community had to be stoned/killed for serious sin.
 - ii. In Greek, the words used by Paul are the same as found in the LXX in passages that address extreme punishment for sins, including in **Deuteronomy 17:7, 17:12, 19:19, 22:21** and **24:7**.
- c. While we no longer use capital punishment (death penalty for the offender), the underlying principle is timeless and remains. However, we now apply that principle in a different way, as instructed by Jesus and the inspired New Testament writers.
 - i. This is one more example of an important principle for Christians being foreshadowed in the Law of Moses.
 - ii. While we don’t stone, we do exclude a brother from fellowship for the same reasons.