

This very clearly means have no fellowship, thus cannot break bread

1Co 5:4-5 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

But was it that simple as it appears the whole ecclesia failed to see the gravity of such behaviour and this was common knowledge. The leaven was spreading but it would seem that by taking action to separate the offender the whole ecclesia would be chastened.

I ask why was not the woman subject to the same action? Being older and married she should have been the stronger and more responsible.

It is to be noted that this was termed fornication and not adultery. It must have been that she was not wholly complicit.

Comment by Zondervan –“The Roman orator Cicero states that incest was particularly unheard of in Roman Society”

Paul holds out hope that by taking this action will result in a purge and the brother and all will have learnt the right way.

As to taking action against an errant brother or sister we have further direction in Matt 18 where in v 14 it is declared that God wishes all to come to repentance and the process is clear vs15-18. So having agreed on the action the offender is declared cut off from God; as such he cannot be regarded as a brother. Only with repentance can he be restored and the attitude that the ecclesia must manifest is shown in the verses that follow.

Other references that refer to the action to be taken are –Eph5vs 6-14; Jas 5v19; Rom 16 v17-18;1Cor 10 v21; 2Cor 6v14-18; 2John 1v10-11; Rom8v1-12.

But

2Th 3:14-15 *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.*

I think the current teaching in Christadelphia is “Once a brother always a brother”, but from the Scriptures cited or quoted it can be seen that this is not correct doctrine. The position mentioned here is whilst the steps under Matt 18 are taking place. The fault being referred to here cannot be of a **personal** nature because we are to forgive as we are forgiven.

Mat 18:21-22 *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.***

In this chapter (Matt 18) Jesus is clearly referring to the body, not that we should maim ourselves but as we are members of the Body of Christ as demonstrated in vs15-20. Also in dealing with an erring member we must have the spirit of Christ as shown in the parable of the lost sheep and the unforgiving servant. Thus in personal matters we must be forgiving especially before coming to the Table and it is only in doctrinal matters that others must be involved having taken the steps described

But when it comes to personal matters: **Mar 11:24-26** *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

Referring back to the verse under study the verses that follow show the effect if the ecclesia takes no action :-

1Co 5:3-13 *For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

We may note also that in the letters to the seven ecclesias in Revelation only two were approved but the others, whilst they had some good characteristics, fell short in one or more ways. A study of these is very useful and shows that at no stage can we sit back and rest on our laurels thinking we are safe because we have The Truth. We do not have Paul around to help us so much vigilance is required

With love to all in our Most Holy Fellowship and to those earnestly seeking it.

Brother Ken