

# Church Matters: Discipline of the Members

## The Rumor

### 1 Corinthians 5

<sup>1</sup> It is reported commonly [everywhere] that there is fornication among you, and such fornication as is not so much as [not however, no not never] named among the Gentiles [non-Jewish], that one should have his father's wife.

Fornication – NT:4202 πορνεία - porneia (por-ni'-ah); from NT:4203; harlotry (including adultery and incest); figuratively, idolatry: KJV - fornication.

### Matthew 15

<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, **fornications**, thefts, false witness, blasphemies:

Fornications – NT:4202 πορνεία **porneia** (por-ni'-ah); from NT:4203; harlotry (including adultery and incest); figuratively, idolatry: **KJV** - fornication.

### ***for·ni·ca·tion***

–noun

1. voluntary sexual intercourse between two unmarried persons or two persons not married to each other.
2. Bible. idolatry.

### ***i·dol·a·try***

–noun, plural-tries.

1. the religious worship of idols.
2. excessive or blind adoration, reverence, devotion, etc.

### Mark 7

<sup>20</sup> And he said, That which cometh out of the man, that defileth the man.

<sup>21</sup> For from within, **out of the heart of men**, proceed evil thoughts, adulteries, fornications, murders,

<sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

### Romans 1

<sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

<sup>28</sup> And even as they did not like to retain God in their knowledge, **God gave them over to a reprobate mind**, to do those things which are not convenient;

<sup>29</sup> Being **filled with all unrighteousness, fornication**, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

<sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

<sup>32</sup> Who **knowing the judgment of God**, that they which commit such things are **worthy of death**, not only **do the same**, but **have pleasure in them that do them**.

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## The Record

### 1 Corinthians 5

<sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

Puffed up – [NT:5448](#) φυσιόω **phusioo** (foo-see-o'-o); from [NT:5449](#) in the primary sense of blowing; to inflate, i.e. (figuratively) make proud (haughty):

**KJV** - puff up.

Mourned – [NT:3996](#) πενθέω **pentheo** (pen-theh'-o); from [NT:3997](#); to grieve (the feeling or the act):

**KJV** - mourn, (be-) wail.

might be taken away – [NT:142](#) αἴρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

**KJV** - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

### Matthew 5

<sup>4</sup> **Blessed are they that mourn:** for they shall be comforted.

### Isaiah 6

<sup>7</sup> And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine **iniquity is taken away**, and thy **sin purged**.

## The Review

### 1 Corinthians 5

<sup>3</sup> 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 [that thing],

Absent – [NT:548](#) ἄπειμι **apeimi** (ap'-i-mee); from [NT:575](#) and [NT:1510](#); to be away:

**KJV** - be absent. Compare [NT:549](#).

Present – [NT:3918](#) παρίμι **pareimi** (par'-i-mee); from [NT:3844](#) and [NT:1510](#) (including its various forms); to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property:

**KJV** - come, <sup>x</sup> have, be here, <sup>+</sup> lack, (be here) present.

Judged – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

**KJV** - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Already – [NT:2235](#) ἤδη **ede** (ay'-day); apparently from [NT:2228](#) (or possibly [NT:2229](#)) and [NT:1211](#); even now: **KJV** - already, (even) now (already), by this time.

Done – [NT:2716](#) κατεργάζομαι **katergazomai** (kat-er-gad'-zom-ahee); from [NT:2596](#) and [NT:2038](#); do work fully, i.e. accomplish; by implication, to finish, fashion:

**KJV** - cause, to (deed), perform, work (out).

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## The Responsibility

### 1 Corinthians 5

<sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

Name – [NT:3686](#) ὄνομα **onoma** (on'-om-ah); from a presumed derivative of the base of [NT:1097](#) (compare [NT:3685](#)); a "name" (literally or figuratively) [authority, character]: **KJV** - called, (+sur-) name (-d).

Gathered together – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably): **KJV** - + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Power – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): **KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

## The Ruling

### 1 Corinthians 5

<sup>5</sup> 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.

Deliver – [NT:3860](#) παραδίδομι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

**KJV** - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Such an one – [NT:5108](#) τοιοῦτος **toioutos** (toy-oo'-tos); (including the other inflections); from [NT:5104](#) and [NT:3778](#); truly this, i.e. of this sort (to denote character or individuality): **KJV** - like, such (an one).

Satan – [NT:4567](#) Σατανᾶς **Satanas** (sat-an-as'); of Aramaic origin corresponding to [NT:4566](#) (with the definite affix); the accuser, i.e. the devil: **KJV** - Satan.

Destruction – [NT:3639](#) ὄλεθρος **olethros** (ol'-eth-ros); from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment: **KJV** - destruction.

### 1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

<sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

<sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

<sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest **war a good warfare**;

<sup>19</sup> Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

<sup>20</sup> Of whom is Hymenaeus and Alexander; whom **I have delivered unto Satan**, that they may **learn not to blaspheme**.

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## The Reminder

### 1 Corinthians 5

<sup>6</sup> Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Glorying – [NT:2745](#) καύχημα **kauchema** (kow'-khay-mah); from [NT:2744](#); a boast (properly, the object; by implication, the act) in a good or a bad sense:

**KJV** - boasting, (whereof) to glory (of), glorying, rejoice (-ing).

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - \*better, fair, good (-ly), honest, meet, well, worthy.

Leaven – [NT:2219](#) ζύμη **zume** (dzoo'-may); probably from [NT:2204](#); ferment (as if boiling up): **KJV** - leaven.

Lump – [NT:5445](#) φύρμα **phurama** (foo'-ram-ah); from a prolonged form of phuro (to mix a liquid with a solid; perhaps akin to [NT:5453](#) through the idea of swelling in bulk), mean to knead; a mass of dough: **KJV** - lump.

### Galatians 5

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

<sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth?

<sup>8</sup> This persuasion cometh not of him that calleth you.

<sup>9</sup> A little leaven leaveneth the whole lump.

<sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

## The Removal

### 1 Corinthians 5

<sup>7</sup> 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:

Purge out – [NT:1571](#) ἐκκαθαίρω **ekkathairo** (ek-kath-ah'-ee-ro); from [NT:1537](#) and [NT:2508](#); to cleanse thoroughly: **KJV** - purge (out).

Old – [NT:3820](#) παλαιός **palaios** (pal-ah-yos'); from [NT:3819](#); antique, i.e. not recent, worn out: **KJV** - old.

Unleavened – [NT:106](#) ἄζυμος **azumos** (ad'-zoo-mos); from [NT:1](#) (as a negative particle) and [NT:2219](#); unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: **KJV** - unleavened (bread).

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

Sacrificed – [NT:2380](#) θύω **thuo** (thoo'-o); a primary verb; properly, to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (properly, by fire, but genitive case); by extension to immolate (slaughter for any purpose):

**KJV** - kill, (do) sacrifice, slay.

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## The Removal (*cont*)

### 1 Corinthians 5 (*cont*)

<sup>7</sup> 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:

### Exodus 12

<sup>15</sup> **Seven days shall ye eat unleavened bread**; even the first day ye shall put away leaven out of your houses: for **whosoever eateth leavened bread** from the first day until the seventh day, **that soul shall be cut off from Israel**. <sup>16</sup> And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

<sup>17</sup> And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

<sup>18</sup> In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

### Exodus 13

<sup>6</sup> Seven days thou shalt eat **unleavened** bread, and in the seventh day shall be a **feast** to the LORD.

### Ezekiel 20

<sup>38</sup> And **I will purge out from among you the rebels**, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

### 1 Thessalonians 5

<sup>14</sup> Now **we exhort** you, brethren, **warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.**

### Titus 1

<sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

<sup>10</sup> For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

<sup>11</sup> Whose **mouths must be stopped**, who **subvert whole houses, teaching things which they ought not**, for filthy lucre's sake.

# Church Matters: Discipline of the Members

## The Rehearsal

### 1 Corinthians 5

<sup>8</sup> 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.

Feast – [NT:1858](#) ἑορτάζω **heortazo** (heh-or-tad'-zo); from [NT:1859](#); to observe a festival: **KJV** - keep the feast.

Malice – [NT:2549](#) κακία **kakia** (kak-ee'-ah); from [NT:2556](#); badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble:

**KJV** - evil, malice (-iousness), naughtiness, wickedness.

Wickedness – [NT:4189](#) πονηρία **poneria** (pon-ay-ree'-ah); from [NT:4190](#); depravity, i.e. (specifically) malice; plural (concretely) plots, sins: **KJV** - iniquity, wickedness.

Sincerity – [NT:1505](#) εἰλικρίνεια **eilikrineia** (i-lik-ree'-ni-ah); from [NT:1506](#); clearness, i.e. (by implication) purity (figuratively): **KJV** - sincerity.

...from – [NT:1506](#) εἰλικρινής **eilikrines** (i-lik-ree-nace'); from **heile** (the sun's ray) and [NT:2919](#); judged by sunlight, i.e. tested as genuine (figuratively):

**KJV** - pure, sincere.

Truth – [NT:225](#) ἀλήθεια **aletheia** (al-ay'-thi-a); from [NT:227](#); truth:

**KJV** - true, <sup>x</sup> truly, truth, verity.

### 2 Chronicles 35

<sup>17</sup> And the children of Israel that **were present** kept the passover at that time, and the **feast of unleavened bread** seven days.

### Exodus 34

<sup>25</sup> Thou **shalt not offer the blood of my sacrifice with leaven**; neither shall the **sacrifice of the feast of the passover** be left unto the morning.

### Ephesians 4

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be **put away from you**, with all malice:

# Church Matters: Discipline of the Members

## The Rules

### 1 Corinthians 5

<sup>9</sup> I wrote unto you in an epistle not to company with fornicators:

Company – [NT:4874](#) συναναμίγνυμι **sunanamignumi** (soon-an-am-ig'-noo-mee); from [NT:4862](#) and a compound of [NT:303](#) and [NT:3396](#); to mix up together, i.e. (figurative) associate with: **KJV** - (have, keep) company (with).

Fornicators – [NT:4205](#) πόρνος **pornos** (por'-nos); from pernemi (to sell; akin to the base of [NT:4097](#)); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): **KJV** - fornicator, whoremonger.

### ***de-bauch-er-y***

1. excessive indulgence in sensual pleasures; intemperance.
2. Archaic. seduction from duty, allegiance, or virtue.

### 2 Thessalonians 3

<sup>13</sup> But ye, brethren, be not weary in well doing.

<sup>14</sup> 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.

<sup>15</sup> Yet count him not as an enemy, but admonish him as a brother.

### 2 Timothy 2

<sup>16</sup> But **shun** profane and vain babblings: for they will increase unto more ungodliness.

### Psalms 25

<sup>3</sup> Yea, let none that wait on thee be ashamed: **let them be ashamed which transgress without cause.**

### Titus 3

<sup>10</sup> A man that is an **heretick** after the first and second admonition **reject**;

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## The Requirement

### 1 Corinthians 5

<sup>10</sup> 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.

Altogether – [NT:3843](#) πάντως **pantos** (pan'-toce); adverb from [NT:3956](#); entirely; specifically, at all events, (with negative, following) in no event:

**KJV** - by all means, altogether, at all, needs, no doubt, in [no] wise, surely.

Covetous – [NT:4123](#) πλεονέκτης **pleonektes** (pleh-on-ek'-tace); from [NT:4119](#) and [NT:2192](#); holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder): **KJV** - covetous.

Extortioners – [NT:727](#) ἄρπαχ **harpax** (har'-pax); from [NT:726](#); rapacious: **KJV** - extortion, ravening.

Idolaters – [NT:1496](#) εἰδωλολάτρης **eidololatres** (i-do-lol-at'-race); from [NT:1497](#) and the base of [NT:3000](#); an image- servant or) worshipper (literally or figuratively): **KJV** - idolater.

Needs – [NT:3784](#) ὀφείλω **opheilo** (of-i'-lo); or (in certain tenses) its prolonged form ophileo (of-i-leh'-o); probably from the base of [NT:3786](#) (through the idea of accruing); to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty:

**KJV** - behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should. See also [NT:3785](#).

Go – [NT:1831](#) ἐξέρχομαι **exerchomai** (ex-er'-khom-ahee); from [NT:1537](#) and [NT:2064](#); to issue (literally or figuratively):

**KJV** - come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### 1 Corinthians 5

<sup>11</sup> 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 idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Keep company – [NT:4874](#) συναναμίγνυμι **sunanamignumi** (soon-an-am-ig'-noo-mee); from [NT:4862](#) and a compound of [NT:303](#) and [NT:3396](#); to mix up together, i.e. (figurative) associate with: **KJV** - (have, keep) company (with).

Railer – [NT:3060](#) λοιδόρος **loidoros** (loy'-dor-os); from loidos (mischief); abusive, i.e. a blackguard: **KJV** - railer, reviler.

Drunkard – [NT:3183](#) μέθυσος **methusos** (meth'-oo-sos); from [NT:3184](#); tipsy, i.e. (as noun) a sot: **KJV** - drunkard.

To eat – [NT:4906](#) συνεσθίω **sunesthio** (soon-es-thee'-o); from [NT:4862](#) and [NT:2068](#) (including its alternate); to take food in company with: **KJV** - eat with.



# Church Matters: Discipline of the Members

## The Remedy

### 1 Corinthians 5

<sup>12</sup> For what have I to do to judge them also that are without [outside]? do not ye judge them that are within [inside]?

Judge – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

**KJV** - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

### 1 Corinthians 5

<sup>13</sup> But them that are without **God judgeth**. Therefore put away from among yourselves that wicked person.

Put away – [NT:1808](#) ἐξάιρω **exairo** (ex-ah'-ee-ro); from [NT:1537](#) and [NT:142](#); to remove: **KJV** - put (take) away.

Wicked person – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

**KJV** - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also [NT:4191](#).

### Isaiah 1

<sup>16</sup> Wash you, make you clean; **put away the evil of your doings** from before mine eyes; **cease to do evil**;

### Romans 3

<sup>31</sup> Do we then make **void the law through faith**? God forbid: yea, **we establish the law**.

### Romans 3

<sup>19</sup> Now we **know that what things soever the law saith**, it saith **to them who are under the law: that every mouth may be stopped**, and **all the world may become guilty before God**.

### 1 Timothy 1

<sup>8</sup> **But we know that the law is good, if a man use it lawfully;**

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### Ephesians 1

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that **we should be holy and without blame before him in love:**

### 2 Peter 3

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

### Philippians 2

<sup>14</sup> Do all things without murmurings and disputings:

<sup>15</sup> That ye may **be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;**

<sup>16</sup> Holding forth the **word of life**; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.