

## *Responsibility in Connection with Sins*

<i>Two Broad Classes of Sins</i>							
	SOME SINS ARE CLASSED AS LEAVEN		SOME SINS ARE NOT CLASSED AS LEAVEN, BUT MAY LEAD TO LEAVEN				
<b>SOME KINDS</b>	Moral evil as in 1 Cor. 5	Doctrinal evil as in Gal. 1:9; 2 Tim.; 2 John, etc.	Overtaken in a fault (Gal. 6:1)	Disorderly walk (2 Thess. 3:6-16)	A course of sinning (1 Tim. 5:20)	Personal Trespass (Matt. 18:15-17)	Disorderly speakers (Titus 1:10, 11).
<b>ASSEMBLY ACTION?</b>	Leaven must be purged out (1 Cor. 5:6). These are “wicked persons.”	It is leaven (Gal. 5:9) and leaven may not be tolerated in the assembly. 1 Cor. 5:13 applies.	Not necessarily assembly action; but it might become so.	Not necessarily assembly action -- but may be.	Public rebuke (by one with moral power).	After refusing two stages of individual action, to be regarded as wicked -- 1 Cor. 5.	Silence them by an assembly action.
<b>INDIVIDUAL RESPONSIBILITY</b>	“With such a one not even to eat” (1 Cor. 5:11). No, not at general meetings, funerals, social gatherings, and at one’s table. No partiality. No exception for relatives.	Carefully obey 2 John 9, 10, even you, elect lady, and your children (2 John 1). Greet him not, nor have him in your house.	The spiritual, not the legal, loose, or carnal, should restore (Gal. 6:1). No favoritism.	Stop social intercourse; admonish the person. No favoritism for relatives in any of these cases.	As in disorderly walk (2 Thess. 3:6-16), restrict social intercourse. No favoritism for relatives in any of these cases.	May be similar to Gal. 6:1. Effectual restoration prevents the necessity of assembly action.	Rom. 16:17, 18 may apply. 2 Thess. 3:6-16 may apply. Restricted social intercourse.
<b>COMMENTS</b>	If the assembly refuses, it becomes a leavened lump and all in it are leavened. Wicked persons are to be excluded from the Lord’s table and from our own table.	This is worse than the moral evils of 1 Cor. 5, since it allegedly comes from God Himself, making Him the author of the evil. No such thing as “private” leaven; see (Rev. 2:14). Such a one is utterly unclean (Lev. 13:44).	Something causes disruption. James 5:14, 15 may apply in principle.		Abides under rebuke until course is judged (Prov. 28:13). 1 John 5:16 may apply. If continuing in self-will, the principle of Matt. 18:17 applies. Moreover, self-will is idolatry (1 Sam. 15:23), and 1 Cor. 5:10, 11 may apply.	We ought not to allow sin to remain on a brother.	Disorder is without the control of the Head in heaven.
<b>RESTORATION</b>	The assembly forgives (2 Cor. 7) & the forgiven one may be restored to the Lord’s table. Remember, the sin is bound until the assembly looses (Matt. 18:18). His public status does not change until that loosing.	Restoration is similar to the case of moral evil. If it was publicly taught, it should be publicly judged by its author -- never merely withdrawn.	Results in making whole, as in 1 Cor. 1:10. Disruption is mended.	The person gives evidence of judging the acts, and also himself, and social inter- course is resumed. If there was an assembly admonish- ment, it must first be lifted	When the course is judged and the rebuke removed, then free social intercourse may be resumed.	Matt. 18:21-35.	Upon repentance the silencing action is loosed & then normal social intercourse is resumed.
<b>TYPES</b>	Leprosy in the body (Lev. 13).	Leprosy in the head typifies evil doctrine held (Lev. 13); in the beard typifies it being taught.	Blemish (Lev. 21:18)		Running issue (Lev. 15).		
<b>SOME EXAMPLES</b>	Murder, adultery, fornication, homosexual acts, occultism, drug abuse, drunkenness, etc. 1 Cor. 5 does not provide a complete ‘list’.	Affirmation of peccability in Christ. Denial of Christ’s human personality; of His eternal Sonship; of eternal, conscious punishment; of the personality of Satan; etc.	Bias, lack of sobriety, showed favoritism, lied, etc.	Refusal to work when able.	Courting an unbeliever. Courting “new age” notions. Course of being disruptive of the assembly.	Cheated another, but may be extortion, or covetousness (see 1 Cor. 5). Slander.	

Sins are acts committed. "Sin in the flesh" (Rom. 8:3) is the evil nature within us from which sinful acts spring up. We must judge the acts which we did, and we must judge self for expressing itself.

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