

Scriptural Discipline

Rebuke — Correction - Withdrawal

PALM SPRINGS BIBLE SCHOOL
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Collision With Our Practices?

Often, the AB's (or a designated committee) are first in line to be confronted with these issues, bypassing one on one and witnesses

When we do this, we minimize the intent of the Lord's instruction

There has been a breach in the intimate family of the ecclesia

Trust has been violated

Matthew 18 tells us that most issues are handled between two brethren – the following steps are rarely needed if step one is done well

What Do You Think is Most Effective?

Brother, I would like your permission to speak with you about what I have observed in now three occasions where I have seen you drinking excessively.

Or...

Brother, a member of our ecclesia saw you drinking excessively on three occasions and has brought this to the attention of the arranging brethren for us to speak with you about. We are here to get to the bottom of this!

Three Judgments of the Heart

Self-examination - this must be in effective operation for all Saints

The Lord's chastening - designed to shake us out of complacency and to judge ourselves

Final judgment - which will bring condemnation on those who do not judge themselves

Why We Give Into Sin (Barna 2013)

- #1 not really sure
- #2 to escape or get away from “real life”
- #3 because I enjoy it
- #4 to feel less pain
- #5 to satisfy people’s expectations
- #6 to take a shortcut to success
- #7 not enough willpower
- #8 human or sinful nature

Indicates a breakdown of active self-examination – the primary tool for Scriptural discipline. Many of us sin, without really having much of a clue why!

Yet to be Discussed...

- The role of the ecclesia in Matthew 18
- What “delivering unto Satan” means

In our final class tomorrow, Lord Willing

Rebuke, Correction, Withdrawal

Our view of a non-repentant brother

How are we to view repentance?

Judging - what we MUST judge and what we MUST
NOT

A few Scriptural examples of rebuke and correction

When We Know We Are on the Wrong Track

When we haven't "aphiemi" forgiven first

When we are filled with frustration and anger with our brother

When deep down we seek to be "rid" of his troubling presence

When we secretly feel we will all be better without him

When we think it all depends on us

Not An Enemy, A Brother!

“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.”

2 Thessalonians 3:14-15

moutheteō - *put in mind*, that is, (by implication) to *caution* or *reprove* gently: - admonish, warn.

We never stop being children of God, even when we are profoundly erring.

How to Restore

brethren, if a man be **overtaken** in a fault, ye which are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.”

Galatians 6:1-2

Vincent's Word Studies — “**overtaken**” - surprised by the fault itself; hurried into error. Caught off guard.

Restore - *katartizo*



restore” is “*katartizo*” – to mend or repair,
used in mending of nets (Mt. 4:21)



Galatians 6:1-3

Do not exalt yourself as being above the same kind of fall. We are no better. **THIS IS A KEY TO RESTORATION!** To bear one another's burdens, there must be fundamental humility and a recognition that this could just have easily been us.

What Will Be Remembered?



“I’ve learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.”

Maya Angelou

This is why *aphiemi* forgiveness is so essential!

Our Definition of “Mercy”

- Does your application of mercy harmonize with the Scriptural meaning?
- Does mercy mean leaving all matters in God’s hands, while we stand idle?
- Does mercy mean setting aside a continuing sin that puts one’s salvation in jeopardy?

Grouping of Types of Sins

Entangled in
corrupt/ immoral
behavior

Destroyed unity
and relationships

Rebellion or
rejection of God
and His Word

Harmful
testimony
witness of
Truth



Important Foundations

God condemns all sin

However, He distinguishes between sins

Some sins are due to thoughtless weakness

Some are a pronounced statement that they will not have God to rule over them

God views these as different

In our examination of scriptural discipline, we must too!



Catholic Doctrine of Judgment and Penance



The New Advent, Catholic Encyclopedia, 2011

“In the Sacrament of Penance the guilt of sin is removed, and with it eternal punishment due to mortal sin; but there still remains the **temporal punishment** required by Divine justice, and this requirement **must be fulfilled either in the present life or in the world to come**, i.e., Purgatory. An indulgence offers the penitent sinner the means of discharging this debt during his life here on earth.”

Compare to Standard of Scripture

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; *And their sins and iniquities will I remember no more.* Now where remission of these is, there is no more offering for sin.

Let us draw near with a true heart in full assurance of faith, *having our hearts sprinkled from an evil conscience, ...*”

Hebrews 10:16-23

As far as the east is from the west,



so far does He remove our transgressions from us

Psalm 103:12



Repented Sins Not to be
Dragged Along

Importance to Our Discussion

- In Christ, forgiven sins are sins that no longer exist in the mind of God
- We must reject any concept of having to pay “Divine justice” for forgiven sins – Divine intervention is to **GET US TO REPENTANCE!**
- The command is for us to no longer have an “evil (guilty) conscience” and get on with our participation in the Truth
- This is why we should seriously examine any practices that continue discipline of someone who has been charizomai forgiven

Examples

- Waiting periods for restoration, as if there is a need to prove sincerity of forgiveness
- Conditions that must be met that are not levied on all members
- There are some Scriptural directives about consequences for repented sin (eligibility for eldership), but they are very few

The background of the image is a dark, rich brown wood with a prominent, wavy grain pattern. The lighting is slightly uneven, creating subtle variations in the wood's color and texture. The word "Judging" is centered in the middle of the image.

Judging

“Judge” - The Verb in New Testament

krino – to separate, select, choose, to pronounce judgment. This is used for the role of a judge, in the process of a trial or the execution of sentence

anakrino – to examine, investigate, question, discern.
“He that judgeth me is the Lord”

diakrino – to separate throughout as in the sense of arbitrating (“if we judged ourselves” is in RV – “if we discerned ourselves”)

Krino – To Pronounce Like A Judge

“But love ye your enemies, and do good, ... and ye shall be the children of the Highest: for He is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful. **Judge** not, and ye shall not be **judged**: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: For with the same measure that ye mete withal it shall be measured to you again.”

Luke 6:35-38

krino – To Pronounce Like A Judge

“But why dost thou **judge** thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So every one of us shall give account of himself to God. Let us not therefore **judge** one another any more: but judge this rather, that no man put a stumblingblock on an occasion to fall in *his* brother's way.”

Romans 14:10-13

Where judging is connected to the Judgment Seat of Christ. We all give account to him. Let us not pronounce judgment on our brother.

krino – But One Lawgiver

“Speak not evil one of another, brethren. He that speaks evil of *his* brother, and judges his brother, speaks evil of the law, and judges the law: but if thou **judge** the law, thou art not a doer of the law, but a **judge**. There is one **lawgiver**, who is able to save and to destroy: who art thou that judgest another?”

James 4:10-12

“lawgiver” - nomothetēs - a *legislator*

Differing Types of Judgment

we must not set one part of Scripture against another. Jesus was making of self-righteous “judges” who could not see the beam in their own eye (Luke 6). In 1 Corinthians 4:5 Paul was speaking of judging whether a steward is faithful, worthy to be given eternal life. The word “judge” of verse 3 is a different word, meaning to examine, or pass under review. In Romans 14 he is dealing with serious judgments on matters of food and drink and observances, where liberty of conscience was allowable.

*Bro. Fred Pearce, The Christadelphian,
“The Duty to Withdraw”, 1974*

Differing Types of Judgment

e need to distinguish between “judging” whether a man is worthy of salvation, and “judging” that a persistent sinner, for example, cannot be retained in fellowship, while leaving the final judgment in his case to the Lord.”

*Bro. Fred Pearce, The Christadelphian,
“The Duty to Withdraw”, 1974*

“Judge Not” *Islip Collyer*, 1912

The spirit of the law deals mainly in positives in which one but we ourselves and Christ can judge us. If a man steals or commits adultery **we are called upon to judge**, and withdraw from his company, although even then we must act with humility and the desire that he shall be saved. If a man spends the whole of his life without any real love for God or for man in his heart he must be left to the judgment of the Master.

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“Judge Not” *Islip Collyer*, 1912

e cannot withdraw from a brother simply on the grounds that he is lacking in love. Yet the sins of omission may be far more serious than the sins of commission. The one wicked act may only be the expression of a moment's weakness. The loveless inactivity may express the tendency of a lifetime. Humanity may judge that a certain one never did anything wrong. Christ may judge that neither did he ever do anything right. The picture of the judgment in the twenty-fifth chapter of Matthew shows us the righteous commended for what they had done, not for what they had avoided, and the wicked condemned for what they had neglected to do for what they had done.”

Understanding The Difference

Judging behavior

He eats food offered to
dols

Not attending meeting

Has once again abused
illegal substances

Judging the heart

- He must be an idolater!
- No longer values the Truth
- Was not really sincere in his repentance

A Man Gathering Sticks



“And while the children of Israel were in the wilderness, they found a man **that gathered sticks upon the sabbath day**. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: and the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.”

Numbers 15:32-36

Judgment in the Ecclesia

We are to judge!

But it is essential to know what we do and don't judge

We are to judge **MANIFEST** behaviors that are contrary to the Law of Christ

But, we are **NOT** to judge matters where there is liberty in Christ or the motives and thoughts of the heart

Parable of Tares and Wheat



Darnell - *Lolium temulentum*

Principles for Scriptural Discipline

urs is **NOT** to judge sincerity of heart

urs is **NOT** to judge production or fruit of a brother

urs is **NOT** to judge a man based on matters of liberty,
where we are permitted to have personal conscience (e.g.
ly days)

there are visible sins that jeopardize the brother's eter
e, they **MUST** be responded to

some cases, the sin may only call for correction or reb

ut for all others, the judgment awaits the Lord's return

Other Forms Of Discipline



Bro. J.B. Norris, The First Century Ecclesia, pages 55-56

There were degrees of discipline in the first century meetings. The extreme step of excommunication is indicated in 1 Cor. 5, 1, 2 Thim. 1:20, and Titus 3. But a lesser step would seem to be meant by Paul's prescription for loafers. In the meeting in Thessalonica the belief that Christ would be here soon was so strong that some had decided that there was no further need to work. The disorderly meant the idlers, and by the term "withdraw" may not certainly meant full ecclesial disfellowship, but a strong disapproval by the ecclesia until they started working properly."

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Bro. J.B. Norris, The First Century Ecclesia, pages 55-56

Continued

....Our technical use of the word “withdrawal” must not lead us to suppose that that is the Scriptural meaning of the word wherever it occurs. Paul would not have addressed these loafers as he does if he had intended them to be excommunicated. A reasonable counterpart in modern ecclesial life, certainly the strongest allowable, would be temporary suspension of fellowship.”

Other Forms Of Discipline

Romans 16:17-18 - “mark them”; “avoid them” that are involved in divisions

Thessalonians 3:6-15 – “withdraw” is to shrink from, avoid (not disfellowship), “note” those who walk disorderly, sybodies

Timothy 6:5 – “withdraw” (*aphistemi* – remove, draw away, desist) yourselves from those of corrupt minds, institute of the Truth.

Thessalonians 5:14 – “warn” them that are unruly

Titus 3:9-11 RSV

But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after **admonishing** (*nouthesia* – mild rebuke or warning) him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.”

ASV – refuse
ESV – have nothing more to do with him
Wycliffe – shun
JBP - If a man is still argumentative after the second warning you should reject him

Rebuking of an Elder – 1 Timothy 5:19-20

do not entertain an accusation against an elder unless it is brought with two or three witnesses. But those elders **who are sinning** you are to rebuke before everyone, so that the others may take warning.” NIV

do not admit a charge against an elder except on the evidence of two or three witnesses. As for those who **persist in sin**, rebuke them in the presence of all, so that the rest may stand in fear.” ESV

never admit any charge against an elder except on the evidence of two or three witnesses. As for those who **persist in sin**, rebuke them in the presence of all, so that the rest may stand in fear.” RSV

take no notice of charges brought against an elder unless they can be substantiated by proper witnesses. If sin is actually proved, then the offenders should be publicly rebuked as a salutary warning to others.
BP

2 Timothy 4:1-2

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; **reprove, rebuke, exhort** with all long suffering and doctrine.”

reprove – *elegcho* – admonish

rebuke – *epitimao* – tax upon, forbid, censure

exhort – *parakaleo* – to call near, invite, invoke (NIV – encourage)

Last Class...

Delivering unto Satan and Restoration