

Intro. 1. A study of discipline must be related to God's overall purpose for man.

2. God's nature must be understood - Jer. 9:23.

I. GOD IS LOVE (1 Jn. 4:8, 16)

A. Nature of love:

1. It demands an object.

2. The object increases in value with its similarity to one who loves--makes possible more in common.

3. Multiplication of objects naturally follows.

4. All of this is illustrated in Adam (Gen. 2:18-24).

B. God:

1. Had the WORD with Him in the beginning (Jn. 1:1-2).

2. Proposed creation of man in Their image (Gen. 1:26).

3. Determined to have many sons like the original (Rom. 8:29).

4. Instructed man to multiply and replenish the earth (Gen. 1:28).

5. Desired that man should reach after Him (Acts 17:26-27).

II. GOD IS HOLY (Rev. 4:8)

A. Nature of Holiness:

1. Translation of same word as that which is translated "sanctified" - meaning "separate".

2. Holiness is separation from sin.

B. God is "Holy, Holy, Holy."

1. Any relation with sin would compromise His holiness.

2. This is the reason that sin separates from God.

3. Death (separation) is the natural and necessary penalty for sin.

III. GOD IS JUST. (Rev. 15:3)

A. Justice demands that:

1. Laws be just.

2. Penalties be just.

3. Just penalties be exacted when just laws have been broken.

B. God's Justice proves that

1. His laws are just.

2. The penalties He has attached to violation of His laws are just.

3. Man is unrighteous when he violates any law of God.

IV. All men have sinned (Rom. 3:23)

A. Sin is an act of rebellion against God.

1. This explains the seriousness of "eating fruit."

2. The sins of man grieve God.

B. Man's sin demanded a choice on God's part. Either:

1. Cut man off forever.

2. Provide some propitiation which would satisfy the requirements of His justice.

C. Man's sin could only be propitiated on the condition of his:

1. Repentance of his rebellion.

2. Purpose to walk with God in righteousness.

CONCLUSION:

A. All of God's dealings with men since that first sin have been designed to:

1. Encourage him to accept the propitiation by which he may escape the eternal consequences of his sins.

2. Encourage his pursuit of righteousness which will make him increasingly like Christ.

B. These efforts of God are accurately designated "discipline."

C. All study of discipline must cast it in this context.

- Intro.
1. God made man as an object of His love and hoped for man's love in return.
  2. In order that man's love might be meaningful and that he might be like the original Son, God made him a creature of free-will.
  3. God knew that not all would choose to love Him, but He foreknew that some would. Those whom He foreknew are called His elect. He elected that group.
  4. For those He foreknew, He did several gracious things:

I. HE PREDESTINATED (PREDESTINED) THEM (Rom. 8:29)

1. Find the meaning of the word, predestinate.
2. To what did God predestinate those whom He foreknew?
3. What did He desire for His Son to be?

II. HE CALLED THEM.

1. What verse in Rom. 8 tells us that He called those whom He predestinated?
2. According to verse 28, who are the ones whom He called "according to His purpose"?

NOTE: If these are the ones whom He called, they are also the ones whom He foreknew and predestinated. Who determines whether one will be among that number?

3. By what are the chosen ones called (See II Thess. 2:13-14)?
4. Did the gospel appeal to all (See Rom. 10:16)?
  - a. To whom is it hidden (II Cor. 4:3-4)?
  - b. To whom does it appeal? Matt. 5:6  
 Luke 8:15  
 John 10:27  
 Romans 1:16  
 I Cor. 1:18  
 I Cor. 1:23-24
5. What is in the gospel that would appeal to this kind of person (Rom. 1:16-17)?
6. If some accept the call and some do not, what will be the effect of the call?
7. What is the meaning of the Greek word, ECCLESIA, which is translated "church"?
8. What will be the effect if we change the gospel a little so that it will appeal to those who do not "hunger and thirst after righteousness" and are not "honest and good hearts" and are not "sheep", etc.?

III. HE JUSTIFIED THEM

1. Which verse in Rom. 8 tells us that God justified those whom He predestinated and called?
2. What is the meaning of "justification"?  
 NOTE: It is closely connected with accusation. When one is accused, he may be declared guilty or innocent. Which would be justification?
3. By what did God justify man (Rom. 3:24)?  
 Through what?  
 At what cost, then, was this accomplished?
4. What is required of man (Rom. 5:1)?  
 See also James 2:21-24 to see what kind of faith justifies.

IV. HE GLORIFIED THEM

1. What verse in Rom. 8 tells us that God glorifies those whom He predestinates, calls and justifies?
2. Is this glorification instantaneous (I Cor. 3:18)?  
 According to this verse, what is our part in it?
3. To what are we called (I Pet. 5:10)?  
 When is it received?
4. What is necessary if we are to be glorified with Christ (Rom. 8:18)?
5. Relate all of this to Heb. 12:3-11. (NOTE: The NAS translation uses the word "discipline" in place of the word "chastening.")

## Intro. 1. From previous lessons:

- a. What was God's purpose concerning His only begotten Son (Rom. 8:29)?
- b. Why did He make man (Acts 17:27)?
- c. What interfered with the relation between God and man?
- d. Why was Jesus perfected through suffering (Heb. 2:10)?

2. All of God's dealings with men may be designated discipline.

## I. MEANING OF DISCIPLINE

## A. Definitions:

1. Noun. "Training which corrects, molds, strengthens or perfects."
2. Verb. "To train, educate teach, instruct, school. To punish, chastise, castigate, chasten correct."
3. Evident there is both a positive and negative action, but both are directed toward same end.

## B. "Discipline is training that develops self-control. It includes 3 levels:

1. Instruction
2. Training
3. Correction.

## C. Bruce Narramore distinguishes between discipline and punishment in the following way:

	PUNISHMENT	DISCIPLINE
PURPOSE	To inflict penalty for an offense	To train for correction & maturity
FOCUS	Past Misdeeds	Future correct deeds
ATTITUDE	Hostility and frustration	Love and concern
RESULTING EMOTION	Fear and guilt	Security

## II. HISTORY OF GOD'S DISCIPLINE IN THE OLD TESTAMENT

## A. Ante-Diluvian world

1. Give examples of some instructions given by God.
2. Give examples of some encouragement of right actions.
3. Give some examples of correction and purification.

## B. Patriarchs (Noah to Egyptian Bondage)

1. Give examples of instruction.
2. What were some encouragements given for righteousness?
3. Give examples of punishment.
4. Give examples of separations for the purity of His people.

## C. In Wilderness:

1. According to Hos. 11:1-3 what did God do for Israel?
2. What was the purpose of God's dealings (Deut. 8:1-10)?
3. Name some who were "cut off".

## D. In Israel and Judah

1. What efforts did God make to discipline Israel (II Ki. 17:7-18)?
2. What efforts did He make to discipline Judah (II Chron. 36:11-21)?
3. From your knowledge of the Old Testament, list some things God's people experienced which God allowed or used for their discipline.

## III. OUR UNCHANGING GOD

## A. Strictness of O.T. discipline.

1. What is the modern attitude toward God's Old Testament discipline?
2. What explains it?

## B. What do the following N.T. passages indicate we should learn from God's strictness in the O.T.?

1. I Cor. 10:1-11
2. Heb. 2:1-2
3. Heb. 4:11

# DISCIPLINE FOR CHRISTLIKENESS

## God's Provisions for Self-Discipline

Lesson 4

- Intro. 1. What is God's purpose for each of us (Rom. 8:29)?  
Heb. 2:10  
Discipline is the means by which this is accomplished.
2. Later lessons will show that the church is designed to provide group discipline.
3. God has made provision for us to be disciplined on our own as well. We are responsible.

### I. SCRIPTURE

- A. What are the scriptures sufficient for (II Tim. 3:16-17)?
1. 3.
  2. 4.
- B. How are the scriptures to be used (Jas. 1:22-25)?
- C. What are the scriptures able to do?
1. Heb. 4:12
  2. John 15:7-8
  3. Acts 20:32
- D. What do we see in Scripture that helps us toward our goal (II Cor. 3:18 - 4:6)?

### II. PRAYER

- A. How can prayer lead us toward Christlikeness?
1. Heb. 4:16
  2. Matt. 26:41
  3. Lk. 11:13
  4. James 1:5
- B. How did prayer help
1. Jesus (Mt. 26:36-46)?
  2. Paul (II Cor. 12:7-10)?

### III. SUFFERING FOR CHRIST

- A. Hebrews 12:1-11
1. What had the Hebrews suffered (10:32-34)?
  2. What had they not suffered?
  3. What were they encouraged to consider their suffering?  
Did God actually send it?
  4. What does chastening produce?  
vs. 10  
vs. 11
- B. What do the following passages indicate may come from temptation and suffering?
1. Romans 5:1-4
  2. Romans 8:17, I Pet. 4:13
  3. II Cor. 4:17
  4. Phil. 3:10, Col. 1:24
  5. James 1:2-4
  6. I Peter 5:10

Conclusion: We have said that discipline includes Instruction, Training and Correction.  
Show how each of the above may produce the effect of these in our lives.

# DISCIPLINE FOR CHRISTLIKENESS

## Christ's Gifts for Discipline

## Lesson 5

- Intro. 1. We have seen God's purpose for those who love Him: that they be "conformed to the Image of His Son" (Rom. 8:29).
2. To accomplish this, He foreknew them, called them, justifies them and glorifies them.
3. Through the ages He has instructed, trained and corrected His people in a discipline designed to accomplish His purpose.
4. We must cooperate with Him by studying His word, praying and enduring suffering that disciplines.
5. He has provided, in addition, an organism in which we "grow up in all things into Him, who is the head, even Christ" (Eph. 4:15). Those having special duties within that organism are described in Ephesians 4:11-16 as His gifts to its members.

### I. APOSTLES AND PROPHETS

- A. Their work - Eph. 3:3-6
1. What was revealed to them?
  2. What did they do with this revelation?
  3. How do we profit from it?
- B. Significance
1. Upon what is the church built (Eph. 2:20)?
  2. How does this fit with I Cor. 3:11?
  3. Who are our apostles and prophets today?

### II. EVANGELISTS

- A. Work of Evangelists
1. What does the word mean? Literally: "a gospelizer."
  2. What work does this suggest?
  3. How would this contribute to fulfillment of God's purpose for us?
- B. Name two men the New Testament speaks of as evangelists.
1. Acts 21:8
  2. II Tim. 4:5
  3. From I and II Timothy, suggest some things this evangelist was to do.

### III. PASTORS

- A. Identifying Pastors
1. What word is a synonym for pastor?
  2. The verb form of the word "pastor" is the one used in Acts 20:28 and translated variously "feed, , tend, and sometime "shepherd." According to Acts 20:17, to whom was Paul speaking?
  3. The same verb is used in I Peter. 5:2. To whom was Peter speaking?
- B. What is the work of these men as indicated by the following verses:
1. Acts 20:28, I Pet. 5:2
  2. I Tim. 5:17
  3. Heb. 13:7
  4. Heb. 13:17
  5. I Thess. 5:14-15
- C. How would this work contribute to fulfilling God's purpose?

### IV. TEACHERS

- A. This may be another designation of "pastors" or it may refer to a distinct group (See Jas. 3:1).
- B. Some New Testament Teachers:
1. How many were at Antioch (Acts 13:1)?
  2. Are all teachers in this sense (I Cor. 12:28-29)?
  3. Who should be teachers (Heb. 5:12, Titus 2:3)?
- C. How would these contribute to God's purpose?

### V. GOALS STATED IN EPHESIANS 4:11-15

- A. These gifts were given for (vs. 12)
- |    |    |    |
|----|----|----|
| 1. | 2. | 3. |
|----|----|----|
- B. Till we all attain unto
- |    |    |    |
|----|----|----|
| 1. | 2. | 3. |
|----|----|----|
- C. We should be no longer \_\_\_\_\_ but \_\_\_\_\_.

## "That Which Every Joint Supplies" (Eph. 4:16).

Intro. 1. Review from last lessons God's Purpose and Performance.

2. Review last lesson showing Christ's gifts and their purpose.

I. IN EPHESIANS 4:15-16, THE FIGURE OF A BODY (See also Romans 12:3-8 and I Cor. 12:12-31)

A. Who is the head?

B. Who are the members?

C. What holds the body together? (Think about this one carefully)

II. PURPOSE OF THE CHURCH

A. Not evangelism, important as that is.

B. Edification of the body.

1. New converts need Evangelists, Pastors and teachers.

2. New converts need one another.

D. Emphasis in Acts 2-7

1. Acts 2:41

4. Acts 4:4

2. Acts 2:44

5. Acts 4:23

3. Acts 2:46-47

6. Acts. 4:32

III. FUNCTIONS OF "ONE ANOTHER"

A. What are we to do for one another according to the following verses:

1. John 13:34

(Repeated many times)

2. Rom. 12:10

3. Rom. 12:16

4. Rom. 14:19

5. Rom. 15:5

6. Rom. 15:7

7. Rom. 15:4

8. Rom. 16:16

9. Gal. 5:13

10. Gal. 6:1-2

11. Eph. 4:2

12. Eph. 4:32

13. Second thing in Eph. 4:32

14. Eph. 5:21

15. Col. 3:16

16. I Thess. 4:18

17. Heb. 3:13

18. Heb. 10:24

19. James 5:16

20. I Peter 4:9

This does not exhaust the passages, but we do not want to exhaust the student.

B. How will all of this help to accomplish God's purpose?

Conclusion:

A. Do you feel that we in this congregation are living up to this standard?

B. What suggestions do you have for improving our performance?

C. Can you see how one who had been a part of such a relationship would miss it if it were interrupted. This would truly be a "withdrawal of fellowship." All too often there is no fellowship to withdraw.

## Intro. A. From previous lessons

1. What is the goal of discipline (See Luke 6:40)?
2. Describe the two facets of discipline:
  - a. Positive
  - b. Negative
3. In what sense is "negative" discipline actually positive?
4. What three sources of discipline have we seen in God's plan (Lessons 4, 5, 6)?

## B. Before beginning a study of Matthew 18:15-17, look at the first part of Matthew 18.

1. What is taught in:
  - a. Vss. 1-5?
  - b. Vss. 6-11?
  - c. Vss. 12-14?
2. Do you see any connection? Explain.

## I. THE SIN OF MATTHEW 18:15

- A. Whose sin is here being considered?
- B. What kind of sin is it (Personal offense or general sin against God)?
  1. According to King James and American Standard?
  2. According to New American Standard and A.S. footnote?

## II. PROPER ACTION

## A. Individual - Vs. 15

1. Who should first be approached about the sin?
2. Under what circumstances should the approach be made?
3. In what spirit (Gal. 6:2)?
4. Would a person with this spirit enjoy "getting involved"? Why would he be willing to do so (Gal. 6:2)? (James 5:19-20)?
5. What is the goal of this approach to the sinner?
6. If this is achieved by the first approach, does it need to be reported?
7. What must we be willing to do (Lk. 17:3)? Should he make a public confession?

## B. Two or Three

1. When should others be involved in the problem?
2. What is the purpose of the two or three brought into it according to vs. 16? Does this account for the number?
3. What further purpose is suggested in vs. 17?

## C. The Church

1. When should the church become involved?
2. How can the church speak so that the offender may hear?
3. How may we determine whether he hears the church or not?

## III. STATUS OF THE IMPENITENT

- A. "As a Gentile or Publican." When these words were spoken by Jesus how were Gentiles and Publicans treated?
- B. Note: When Jesus said, "let him be unto thee", the word thee is singular. Does this mean he must be to the whole church as a Gentile or Publican?
- C. What other verses in the Bible suggest a similar treatment?

## THOUGHT QUESTIONS:

- A. In view of the serious consequences involved, should these actions be initiated for petty differences or minor offenses? What bearing might the following scriptures have on your answer: Matt. 7:1-5; Rom. 14:1-3; 1 Cor. 13:5?
- B. If an offense is not serious enough for these steps should it be reported?
- C. If the church does not agree with you and does not carry through with the judgement you feel is in order what should you do (See 1 Cor. 6:7)?

Intro. 1. How did the Holy Spirit deal with immorality in the church in Jerusalem (Acts 5:1-14)?

2. What are we to learn from that example?

I. THE SIN AND ACTION ADVISED (I Corinthians 5:1-13)

A. The sin in Corinth

1. What sin was being practiced by a member in Corinth?

2. What was the attitude of the members?  
this attitude?

Can you think of some possible reasons for

3. What should their attitude have been?

B. Directions for Action

1. Vs. 4

2. Vs. 5

a. What is the meaning of "deliver to Satan"?

b. How would the flesh be destroyed by this?

C. Reasons for the Action

1. Vs. 5

2. Vs. 6

a. Explain this verse.

b. Is there any other kind of leaven to be removed (vs. 8)?

D. Other immorality demanding church action:

1. List the sins named and define each one:

a.

b.

c.

d.

e.

f.

2. Do you think this is an exhaustive list of the immoral acts which demand church action?

Does it include murder?

Arson?

What are some other sins of this type?

E. Practical Application

1. Vs. 9

2. Vs. 11

3. a. What kind of meal is referred to here?

b. Is the Lord's Supper intended or included?

c. Do the following verses cast any light on this prohibition: Gen. 43:32; I Kings 13:9; Acts 11:1-3; Gal. 2:12?

3. Vs. 13

4. How does this action compare in severity with what was commanded in such Old Testament passages as Lev. 20:9-11; Deut. 13:6-11; Ex. 21:15-17?

5. Should there be any difference in our relation with a brother and with a non-brother who is guilty of these sins?

II. RESULT OF THE ACTION (II Cor. 2:5-11)

A. Evidence of action by the church

1. Was punishment inflicted on the one who caused grief?

2. Who inflicted it?

B. Result

1. What was the purpose of the action (Remember I Cor. 5:5)?

2. Was the action of the church "sufficient" to accomplish this?

3. What does this imply that the man had done?

C. Proper subsequent action for the church:

1. Vs. 7a

3. Vs. 8

2. Vs. 7b

D. What was the danger if their severity were continued (7c)?

E. Suppose the church had refused to take this action?

If one attempts unsuccessfully to have such action taken, what should he then do (See Rev. 2:18-29)?



Intro. How do modern attitudes toward crime and sin compare with those of past eras?  
 Does God's attitude change? Should our attitudes be affected by those of people around us? Is it possible that we have been affected? Is the average person more concerned about crime or about sin?  
 What is the difference between the two?  
 About which will the Christian be most concerned? If crime is ignored in a nation what is the result?  
 If sin is ignored in a church, what is the result?

## I. IDENTIFYING THE DISORDERLY

1. From a dictionary or other source find a definition of "disorderly."
2. What indication of its meaning do you find in vs. 6?
3. From the larger context (verses 6-12) what particular disorderly conduct is being dealt with?  
 What made it disorderly?
4. Do you feel that this teaching (requiring disfellowship) applies only to this particular disorderly walk?  
 Give reasons.
5. If you feel it would apply to any other conduct, give examples.

## II. ACTION TO BE TAKEN

1. How may governments use the following methods to discipline citizens:
  - a. Capital
  - b. Corporal
  - c. Economic
  - d. Verbal
  - e. Social
2. What other authorities may use some or all of these?
3. Which is the church authorized to use?
4. List four things to be done to the man who refused to obey Paul's epistle:
 

a. Vs. 6	c. Vs. 14c
b. Vs. 14b	d. Vs. 15b
5. What were they warned not to do (vs. 15)?
6. How does this action compare with the action required by God toward those who received not the word of Moses (Ex. 12:15,19; 31:14; Num. 15:30-31)?

## III. PURPOSE OF THE ACTION

1. Is the action required here called "punishment"?
2. What purpose is stated?
3. What ultimate purpose is implied (See II Cor. 7:10)?
4. What effect do busybodies have on the influence of God's people in the world (See I Thess. 4:11-12; I Tim. 5:13-14)?

THOUGHT QUESTIONS:

1. Is this teaching optional for the church?
2. In determining who are "disorderly" what are the mistakes we are most likely to make?
3. Does the fact that a man is "withdrawn from" prove that God condemns him?
4. Does the fact that the church considers withdrawing from a brother mean that the church is "out to get him"?  
 If the attitude is right, does it not mean that "the church is out to save him?"
5. In I Cor. 5 and here, do you think that the offenders wanted the fellowship of the church?  
 Is this action adapted to one who does not want fellowship?
6. If one just walks out and voluntarily leaves the church, is there anything the church can or should do?  
 Discuss.

- Intro. 1. Review God's purpose for man.  
 2. What was Paul's inspired concern about the Corinthians (II Cor. 11:1-4)?  
 Observe the concern of Jesus expressed in Matthew 24:24.  
 3. How was Israel instructed to deal with whose teaching corrupted the faith of God's people (Read Deuteronomy 13)?
- I. ROMANS 16:17-18 "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."  
 A. Mark them. "Look at, behold, watch, contemplate." (W.E. Vine) The same word is used in Phil. 3:17 with reference to those who are to be imitated.  
 B. Questions:  
 1. Do these verses authorize withdrawing from everyone who holds a different opinion from our own?  
 (See Romans 14) From everyone who disagrees with us on an interpretation of Scripture?  
 From everyone who disagrees with us, even on a point of doctrine?  
 2. Those to be marked and avoided are those who cause \_\_\_\_\_ and \_\_\_\_\_  
 \_\_\_\_\_ contrary to the doctrine you have learned.  
 3. Are all who cause division necessarily acting contrary to the doctrine we have learned (Before you answer look at Matthew 10:34-39 and I Cor. 11:19)?  
 4. Is it possible for those who are right in their beliefs to react to some error in such a way as to cause unnecessary division?  
 5. Can a teacher be in error on some point without actually causing offence?  
 6. Is the action to be taken against guilty ones the same here as in I Cor. 5:11 or II Thes. 3?  
 7. What kind of person will normally be guilty of the division and offence referred to here (vs.18)?  
 8. What is the purpose of the action required?
- II. TITUS 3:10 "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." ASV "a factious man"  
 NKJ "A devisive man."  
 A. "An heretic" "Causing division by a party spirit" (W.E. Vine). A related word is used in II Peter 2:1 and translated "damnable heresies".  
 B. Questions:  
 1. Describe the man who is to be rejected.  
 2. Could a man prove himself heretical (factious, divisive) even in his manner of teaching truth?  
 3. What is the source of this kind of spirit (Gal. 5:19-20)? What words in this text describe the spirit of the person warned of in Titus 3:10?  
 What is the destiny of such a person?  
 4. What action must precede our rejection of such an individual?  
 5. Is the action suggested here congregational or individual?  
 6. How does this action fit into God's eternal purpose?
- III. II JOHN 9-10 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."  
 1. Is this individual or group action?  
 2. Does it mean that no hospitality can be extended to anyone with whom we disagree?  
 3. What is a practical application of this verse?

CONCLUSION: In God's purpose of bringing us into the complete image of Christ, false teaching is one of the chief obstacles. Modern thinking has no place for absolute truth and many of us have been affected by this tolerance. We must see error, however, through God's eyes as far as possible--acting so as to convert the one in error if he is sincere, but to remove him from the sheep if he is a wolf.

## I. SUMMARY OF BIBLE TEACHING

<u>Reference</u>	<u>Offense</u> <sup>1</sup>	<u>Action Required</u> <sup>3</sup>	<u>Purpose</u>
Mt. 18:15-17	Personal Offenses	Personal Approach Approach by 2 or 3 Approach by Church As Gentile or Pub.	Repentance
I Cor. 5:1-13	Fornicator Covetous Idolater Reviler Drunkard Extortioner	Mourn Gather together Deliver to Satan Keep no company Do not eat with	Destruction of the Flesh Save his spirit Eliminate evil influence Purify worship
II Thes. 3:6-14	Disorderly <sup>2</sup> Idle Busybody	Withdraw yourselves Have no company with Admonish as brother	Make Ashamed
Rom. 16:17-18 <sup>4</sup>	Causing Division Causing Offense	Mark Avoid	Protection of simple
Titus 3:10-11	Factious	Admonish twice Refuse (avoid, reject)	

Footnotes

1. Four types of Offense: Personal, Immorality, Disorderliness, Division
2. Disorderly - "Military term denoting not keeping rank, insubordinate" - Vine
  - a. Not "out of step" with church, but with Christ - showing disrespect for the authority of Christ and His apostles.
  - b. Must be careful not to violate Romans 14 in application of this.
3. Action church takes not capital, corporal or economic; but verbal and social.
4. Nothing here about one who holds different views about scripture unless:
  - a. He is causing division.
  - b. His belief is causing sin in himself or in others.

## II. QUESTIONS SUBMITTED BY CLASS

- A. Can a church (in an action of discipline) withdraw from a disorderly brother who has already withdrawn himself from the congregation?
- B. On making the judgment that an erring brother is not rebellious against the Truth, but is in a weak spiritual state needing to be edified and built up-- how long do we continue to work with such a brother if he continues to remain in a spiritually weak state?
- C. What is the proper action for one to take with a member of his own physical family (wife, husband, son, daughter, grandparents, grandchildren, etc.) when the church in a disciplinary action withdraws from them.

Conclusion: These questions (and others that may be raised) are not easy to answer. But the fact that difficult questions can be raised does not excuse us from obeying when action is clearly demanded. It is sometime difficult to determine when a certain young person is ready for baptism, but this does not excuse us from insisting on the necessity of baptizing those who are clearly accountable.

- Intro.
1. Recall God's purpose in creation and in discipline.
  2. Remember the role of the church in discipline of individuals for their sake and for the group.
  3. Now let us observe this plan at work in some New Testament churches.

## I. JERUSALEM

- A. Conversion - Acts 2:41
- B. Discipline. What discipline do you find in the following passages?
  1. Acts 2:42
  2. Acts 2:44-46
  3. Acts 4:24-31
  4. Acts 4:32-37
- C. Divine Intervention - Acts 5:1-14
  1. What sin was committed by Ananias and Sapphira?
  2. What might have resulted if this action had been ignored?
  3. What did the Holy Spirit do?
  4. What was the result?
    - a. Vs. 11
    - b. Vs. 13b
    - c. Vs. 14

## II. Antioch

- A. Conversion - Acts 11:20
- B. Discipline - What discipline do you see in the following verses?
  1. Acts 11:22-26
  2. Acts 13:1
- C. Problems:
  1. What error was taught by teachers from Jerusalem (Acts 15:1)?
  2. Was it ignored?
  3. To whom did they appeal for a decision?
  4. In the letter read before the church, what was said about those teachers (vs. 24)?
  5. On another occasion in Antioch, what did Paul do publicly (Gal. 2:11-14)?

## III. Ephesus

- A. Conversion - Acts 19:1-10, 20
- B. Discipline:
  1. In Acts 20:18-35, Paul reviews his 2 years in Ephesus. What discipline does he describe?
    - a. Vss. 18-19, 33-35
    - b. Vss. 20, 27
    - c. Vs. 31
  2. Timothy was in Ephesus when Paul wrote the first epistle to him. How was Timothy to discipline
    - a. I Tim. 1:3-4
    - b. I Tim. 4:1-6
    - c. I Tim. 5:19-20
    - d. I Tim. 6:3-5
  3. Revelation 2:1-7 is the Lord's letter to Ephesus.
    - a. For what are they commended (vss. 2-3)?
    - b. What did they also hate (vs. 6)?

## IV. PERGAMOS (Rev. 2:12-17)

- A. What good things could be said of the church in Pergamos?
- B. What did the Lord criticize?

## V. THYATIRA (Rev. 2:18-29)

- A. What about this church is commended?
- B. What faults are indicated in verses 20-22?
- C. Even if the church failed to act, were the innocent required to leave the church?

## DISCIPLINE FOR CHRISTLIKENESS

### Questions for Discussion

Lesson 13

The following questions have been **submitted by this** class or by others who have studied this subject. Consider them carefully in the light of scriptures we have studied.

1. Can a church (in an action of discipline) withdraw from a disorderly brother who has already withdrawn himself from the church?
2. On making the judgment that an erring brother is not rebellious in his attitude, but is in a weak spiritual state needing to be edified and built up, how long do we continue to work with such a brother if he continues in a spiritually weak state?
3. What is the proper action for one to take with a member of his own physical family (wife, husband, son, daughter, grandparents, grandchildren, etc.) when the church in a disciplinary action withdraws from them?
4. If an individual withdraws himself from the services and work of the church but still seeks or maintains fellowship with one or more of the members, can these Christians continue to keep company with him?
5. Would God have me exercise some discipline with my long-distance friends (perhaps in another state)? If so, to what extent should I conform to whatever measures were decided by their local congregation?
6. What obligation does one church have to recognize the disciplinary action of another toward a brother?
7. Does the Bible teach that one congregation can withdraw from another? If so, does that include all of the members?
8. What effect should recent court cases have on the exercise of discipline by a church of Christ?  
  
Do you have some suggestions for consideration which would make the church less liable in event of a suit against it?
9. What measures do you feel the church here should be taken to help members more toward Christlikeness?
10. Can an individual "withdraw" from someone individually even when the church takes no action officially?