

# Scriptural Discipline

Deliver Unto Satan and the Joy  
of Restoration

PALM SPRINGS BIBLE SCHOOL  
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# 1 Corinthians 11:31-32

For if we would **judge ourselves**, we should not be judged. But when we are judged, we are chastened of the Lord, **that we should not be condemned with the world.**" 1

But if we were more discerning with regard to ourselves, we would not come under judgment. Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world." NIV

But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

7  
If we were closely to examine ourselves beforehand, we should avoid the judgment of the Lord. But when God does judge us, he disciplines us as his own sons, that we may not be involved in the general condemnation of the world." JBP

# The Value of Chastening

For they (our parents) verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness...

unto them which are exercised thereby.”

Hebrews 12:10-11

# Not All Discipline “Takes”

One can go through difficult experiences and not get the divinely-intended message

For example, one who is struck with a near-fatal illness can decide to put his trust in medicine, to feel bitter toward God, **OR** he can learn that his life is empty without God and that he no longer wants to live without his God

Pride is not often crushed in one incident

In order for discipline to reach its objective, it has to bring about a change of thinking, the “exercise” of the mind

# The Prodigal Son



What did it require to bring him to his right mind?  
He saw all his inheritance slip through his fingers  
Famine, just at the absolute “worst” time  
Required to ask for welfare of a non-believer  
Feeding the swine of a Gentile  
No man had mercy on him  
Not just hunger, but intense hunger

# What If No Expression Of Repentance?

If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.”

Matthew 18:17 NIV

One  
brother

2-3  
Witnesses

The  
Ecclesia

Heathen  
and  
Publican

## Bro. M. Ashton, Resignation, Withdrawal and Recovery, The Christadelphian, 1993

Often a brother or sister is driven away from the Truth by their  
fellowship rather than instructed more accurately about its  
demands and guided toward repentance. This situation has led  
questions about the advisability in certain cases of acting  
on incidents that appear to demand fellowship or disciplinary  
action. The suggestion is made that it is more merciful to leave  
the situation completely in God's hands. But have we really got  
that choice? The responsibilities of the ecclesias are clearly  
indicated in the scriptures; we are given divine principles which  
we to be applied in everyday situations. We cannot just choose  
to opt out because we are not in a position to make the final  
decision... It is a dereliction of duty to just take the course of  
passive resistance..."

# Corinthian Case Study



# 1 Corinthians 5:1-13 NIV

Someone actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife. And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this? For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. Your boasting is good. Don't you know that a little yeast leavens the whole batch of dough? Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people. What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. “Expel the wicked person from among

# The Corinthian Case Study

Corinthians 5:1-13

commonly reported” – *holos* – “everywhere.” This was known by just a few, but across the ecclesia and likely outside the ecclesia

puffed up” – *phusioo* – Vines – to blow or inflate. NIV – “proud.” In all cases, being puffed up is associated with ash and pride.

Possible Extenuating Circumstances? (there usually are!)

Was the father part of the ecclesia?

Did the father have a number of wives?

Was the woman in question a believer?

Was it an unwanted relationship by the woman?

Were their family connections that made this a “sticky” item to address?

If so, they are not wholly unlike the reasons we might defer or avoid judging matters in today’s modern ecclesias!

# What They Should Have Done

Reacted early, before the knowledge of the sin had widely spread

Recognized this behavior as a sin unto death (fornication)

Confronted the sin (per Matthew 18)

Encouraged him, if repentant

Removed him from their midst if unrepentant

# Paul's Instruction

vs. 5 - "...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."

"destruction" – *olethros* – ruin – Vines: the effect upon the physical condition of an erring believer for spiritual profit

vs. 11 - "not to company with fornicators."

"company" - *sunanamignumi* – not to mix together or associate

*continued...*

# Paul's Instruction

s. 11 - "no not to eat" – **no level of fellowship** – even social!

s. 13 - "Put away from among yourselves that wicked person."

# Ask Yourself

How does this “feel” to you?

Does it seem too harsh?

Does it seem as if it is likely to further drive the person away?

Does it seem like an unloving process?

How much of our view is governed by the view of Scripture versus the view of the Age?

# , What Happens if No Repentance?

This step is reserved for those who would not hear their brother, witnesses, or the ecclesia – **REBELLION!**

The sin was **continuing** and **no repentance** was expressed. It was a potential gangrene inside the ecclesia. Why? Was there a run on such sins? Not likely. Rather, the lack of resolution must have been causing division. It also sent a message to many that even a sin that the Gentiles didn't countenance was being permitted within the ecclesia. So, just how serious is this fight against sin?

*continued....*

# , What Happens if No Repentance?

It was leaving the ecclesia subject to reproach from those outside

**Inaction** would send a wrong message to the unrepentant sinner

Paul commands to “deliver” him to Satan for the destruction of the flesh (an odd phrase if you believe in a supernatural devil that is leading us to sin, not destroying pride!)

## Bro. John Carter, 1961

‘One of the objects of withdrawal is corrective and disciplinary—in the apostle’s language a delivering to Satan for the destruction of the flesh (1 Cor. 5:5), delivered to Satan that they may learn not to blaspheme. It is a judgment and as such must be made carefully and modestly; it is saying in effect, ‘Your behaviour is so far short of the standard required of members of the body of Christ, ....

*continued*

## Bro. John Carter, 1961 *Continued...*

.that we feel compelled to **dissociate ourselves** from it  
ow our disapproval in the way the apostles have enjoined  
t is done arrogantly its effect upon the offender might  
e very opposite of that desired and indeed aimed at. It  
**must be done** with sadness and regret at its necessity. If  
rformed it should have the effect of bringing home to the  
ending brother or sister the gravity of their position,  
hout making them feel they are treated as enemies, but  
her admonished as brethren (2 Thess. 3:15).”

# Not To Enable!

brethren and sisters are **not helped** in coming to terms with their sin, if the ecclesial action of withdrawal is minimised or undermined by allowing them to continue much as before. The intended outcome of withdrawing fellowship is to cause the offending members to **realize what is being denied to them in terms of the benefits of fellowship**. Whereas this is primarily the opportunity to break bread in the company of their brethren and sisters, not restricted simply to preventing participation in the memorial meeting.”

*The Challenge of Corinthians, M. Ashton, 2006, pg. 58*

# What Our Fellowship Involves

Bible Classes

Fraternal gatherings

Bible Schools

Campaigns

- Public talks and/ or seminars
- Social activities
- **Newsletters**

Invitation to these are to be forfeited when fellowship is withdrawn! They are INTENDED to feel outside by the Lord. It is part of the restoration process!

# Delivering to Satan.” What Does it Mean?

This is reintroducing the conversion process, placing the individual back in a world of darkness that they may once again see light.

is not punitive, but disciplinary – to chasten, to teach  
“destroy the flesh” to be “saved in the day of the Lord  
Jesus”

# Delivering Unto Satan...

The brother thus became keenly aware of his sin and its effect upon his brethren and sisters. He was publicly rebuked and, for a time, and with the object of recovering him to better things, was placed outside the assembly. Even in this extreme case, the man was a brother “for whom Christ died,” and the Corinthians were advised to extend their forgiveness.”

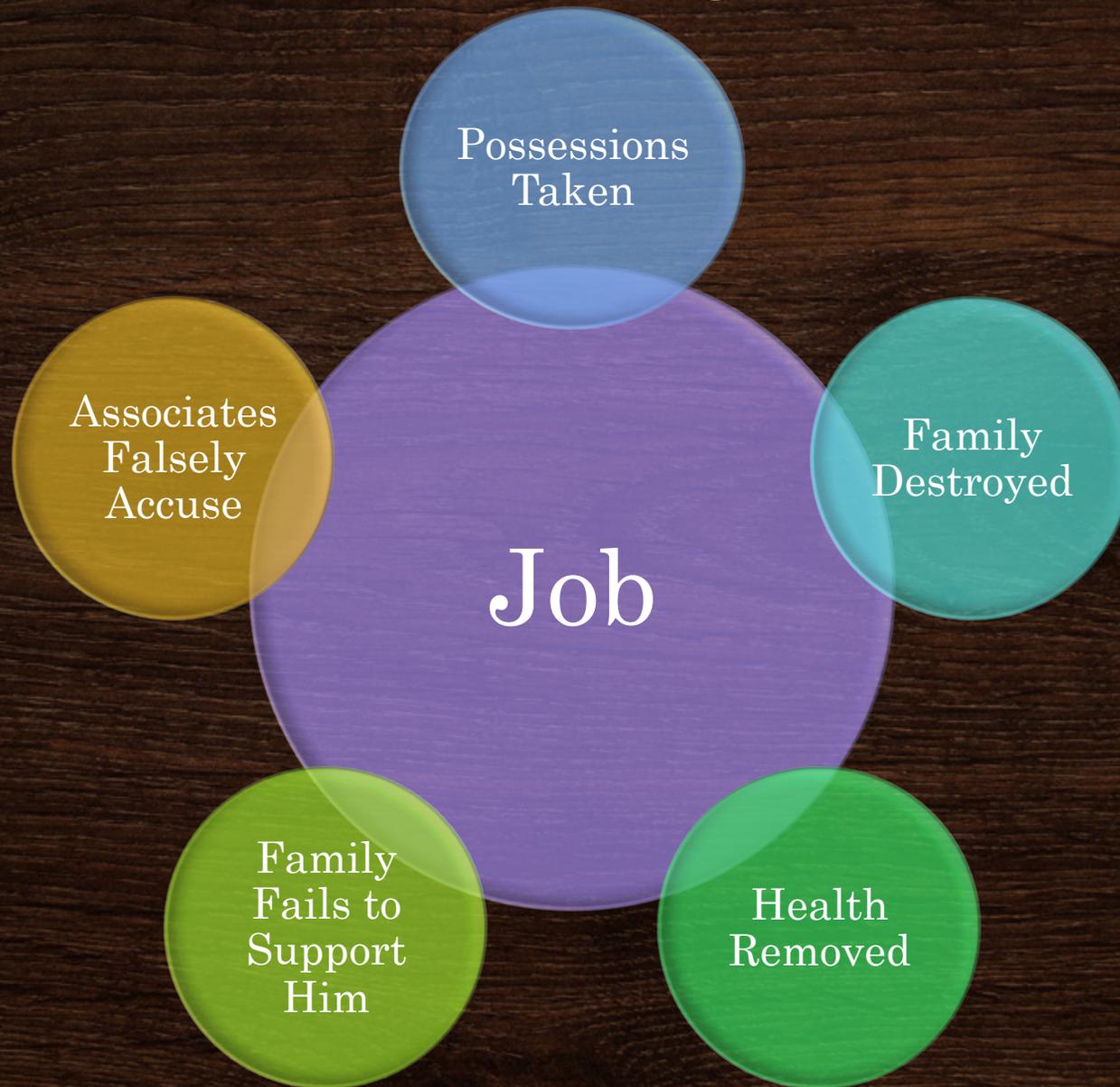
*The Christadelphian* , 1991

# Reap the Consequences of Sin

God removes His beneficent protection and **lets men reap the consequences** of their own ungodly desires. Because sin looks attractive, people think that it is attractive. They refuse to be warned against its bitter fruits, so they must learn the hard way. Sometimes the “giving over” is irrevocable, and its terrible finality is a warning to others who are tempted. Sometimes it is the only sort of treatment that will shock a wavering disciple into a new sense of responsibility.”

*The Christadelphian, 1970*

# Trials of Job – “Delivering Unto Satan”



# Withdrawals in Ephesus

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning their faith have made shipwreck: Of whom is Hymenaeus and Alexander; **whom I have delivered unto Satan, that they may learn not to blaspheme.**”

1 Timothy 1:18-20

# Withdrawals in Ephesus

Hymenaeus “But shun profane and vain babblings: for they will increase unto more ungodliness. And their word shall eat as doth a **canker** (*gaggriana* – gangrene): of whom are **Hymenaeus** and Philetus; Who concerning the truth have erred, saying that **the resurrection is past already**; and overthrow the faith of some.”

2 Timothy 2:16-18

Alexander “**Alexander** the coppersmith **did me much evil**. The Lord reward him according to his works: Of whom be thou ware also; for he hath **greatly withstood our words.**”

2 Timothy 4:14-15

## Christendom Astray from the Bible, R. Roberts

They were in the ecclesia, and speaking against Paul and his  
teachings, and against things that they did not understand; and  
by the bold measure of excommunication, he hoped to **teach  
them a lesson they could not learn in fellowship**. It was  
intended to make a man think, to thus “hand him over to  
the adversary” (the adversary). The object of it, in the  
excommunication to the Corinthians, was “for the destruction  
of the flesh”—that is, the extirpation of the carnal mind in  
their midst: By this policy they might hope to preserve in  
the church the faith and practice of the spirit, resulting in the  
preservation of the ecclesia as a whole.”

Sorrowfully...

...we hand over those most intimate to our Lord

Like the Father of the Prodigal Son, we pray earnestly  
that at the Lord will, through the work of his angels, bring  
our loved one home

This is a period of time where the Lord will work with our  
brother or sister to crush their pride and destroy their  
selfish thinking – to help them to clearly see what is lost  
and this is what is required for restoration

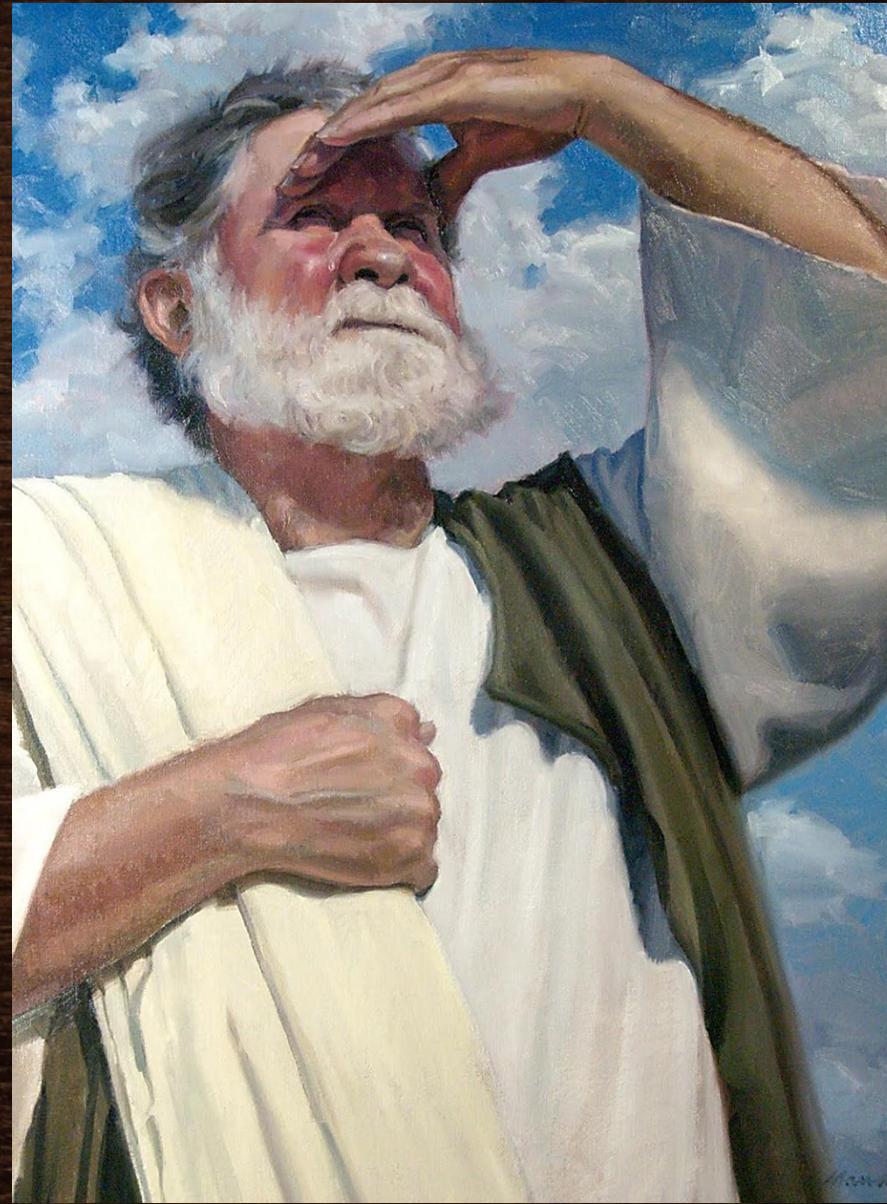
Robert Roberts, 1895

It must be obedience to him which urges us to sound the three-fold warning in our brother's ears. If a sin is flagrant and maintained, **our own feelings are not to be considered. Christ is our Master in the case, and he must be obeyed, even if we have to say "Good-bye" to our best and dearest friend.**"

# Father of Prodigal Son

But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.”

Luke 15:20



# The Role of the Ecclesia

# What Happens To The Ecclesial When Leaven Is Unchecked?

Arranging brethren are criticized for not being better stewards

It sends a message of tolerance of rebellious sin

It may encourage others to perform similar behaviors

Fundamentally, it would make one question just how serious such sins are and the gravity of what is lost

# The Unity of the Spirit, 1954

It is futile to suggest that these testimonies merely mean “shun” the holders of error within the meeting, as is taught in some quarters. The very presence of believers in wrong doctrines negates Paul’s exhortations and commands about there being “no schism (or discord) in the body”. Nor does it meet the case merely to keep them off the platform; for the ecclesia is still not “joined and knit together by every gift with which it is supplied”. Actual separation is better than schism; it is right to withdraw from those in error, and keep them outside the ecclesia, where they can do less harm. In harmony with the analogy, the body may be said to discard foreign matter through some kind of eruption; but in rare and more serious cases a surgical operation may become necessary to deliver the body from its disease elements.”

Bro. E.J. Green

# The Completion Of Corinth Case Study

Sufficient to such a man is this **punishment**, which was **inflicted of many**. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.”

2 Corinthians 2:6-8

# The Completion of Corinthian Story

The punishment (margin – censure) was “sufficient”

Inflicted of “many” – ESV/Diaglott- by the majority; R  
– “by the many.” NOTE: It does NOT say everyone  
followed this command. This may lead us to wonder  
who did/didn’t?

*continued*

# The Completion of Corinthian Story

Vs. 7 – Weymouth – “So that you may now take the opposite course, and forgive him rather and comfort him for fear he should perhaps be driven to despair by his excess of grief.”

“forgive” – *charizomai* – to bestow favor

**UNCONDITIONALLY**

He returns to the ecclesia forgiven – not as a “black sheep” or with an ongoing stigma. He is restored!

# Role of the Congregation

Support the decision of the ecclesia (in Corinth, it was "many" - the majority)

Commit to treat the excluded person as an unbeliever until repentance

Withhold social fellowship if possible (different issue if within a family)

In his presence, warn and make loving appeals to reconcile with the ecclesia

Pattern and demonstrate love and care in their presence

# Urgency Of Restoration

In calling on the Corinthians to restore the erring brother and recognize his contrition, the apostle spoke of the danger of the man falling back again to sin. He warned them to act: “Lest Satan should take advantage of us: for we are not ignorant of his devices” (2 Corinthians 2:11). **It is therefore possible for us to put brother or sister in the way of temptation, by failing to act at the right time.”**

The Challenge of Corinthians, M. Ashton, 2006, pg. 62

# A Brother Gone 30+ Years

What could we have done during this period to have helped bring you back to the meeting sooner?

“Maybe you could have called me?  
I wanted to return for many years.”

# Restoration

# In Every Situation...

There is a Divine plan for restoration

We can be instruments of righteousness in that process

We can pray for our lost brother

But, it **IS NOT** our plan

Only the Master controls the droughts and famines of life

Only he knows exactly when a heart is ready to receive the correction

# Oppose Themselves – God Gives Repentance

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

2 Timothy 2:24-26

Repentance is a gift from God – He leads them to recover themselves from sin and to acknowledge the truth.

# Not To Be Forgotten!

When fellowship is withdrawn, it is not the end of connection and our work with the brother or sister

First, we need to “pray without ceasing” as individuals and as an ecclesia that they might be restored (ecclesial newsletters, Recording Brothers remember in announcements, AB agenda, Visiting Committee). Don't let them be forgotten!

Personal recommendation is to assign one person – **NC**  
**FAMILY MEMBER** – to remain in contact with them

# Not To Be Forgotten!

Contact should be made ideally on a monthly basis – must to check in and let them know we are praying they will repent and return

If movement is noted toward repentance (though not yet realized), the ecclesial designate might engage in social contact or Bible readings

In short, the contact becomes a lifeline for restoration as well as an information link to the ecclesia

What to Do When Recovery is Successful?

**Rejoice!**

**Reconcile!**

**Reaffirm!**

# Angelic Joy Over Repentance

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.”

Luke 15:10

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Hebrews 1:14

# Right Hand of Fellowship



## Our Role as Elder Brothers

Include such persons on your ongoing AB agenda –  
Include reports from the designated contact person

Pray regularly as an AB group for those who are wayward

**WAIT PATIENTLY** for the Lord to work in their lives!

When repentance is forthcoming, go to them, make their  
return as easy as possible (maybe even picking them up  
the first Sunday back)

# Conclusion

# Benefits of Scriptural Discipline

The honor of God's Name is promoted

The integrity of the ecclesia is preserved

Pure doctrine is protected

A rescue process is undertaken for wayward believers

A warning is provided to the assembly of accountability

It promotes a fellowship of love and support that is consistent with our first century brethren

# A Recommendation

- **Study** this within your ecclesia
- **Review** your practices
- **Discuss** openly with all members
- **Pray** without ceasing

# May Our Ecclesias Be Known As...

a safe place where you can discuss the real issues of your life  
and not feel like you are alone on an island

Where you can be assured that loving friends will never look  
the other way when you need correction and counsel

a community that fundamentally believes the Lord works with  
his angels in the lives of believers

a community that treasures holiness and righteous behaviors -  
and eschews that which is evil

a place where Divine thinking dominates and not the pollution  
of the world

# What Will You Do?

To create an environment of trust and openness where real problems can be discussed and comfort and encouragement given?

To ensure your ecclesia is clear on Scriptural principles governing discipline?

To openly discuss and identify threats to holiness

To openly discuss and identify intrusions of Humanism?

To face into festering or log-standing issues?

# 1 John 3:18-24

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”