

# Church Discipline

By: Pastor Chad Wagner

The Excelsior Springs Church

[PastorWagner.com](http://PastorWagner.com)

To listen to the sermons in this series, click here: <https://PastorWagner.com/church-discipline>.

## Table of Contents

I.	Church discipline is necessary. ....	2
II.	Church discipline is necessary for a church of Jesus Christ to continue as a church. ....	2
III.	A church should be holy both in faith and conduct. ....	2
IV.	A church must not be yoked together with unbelievers. ....	3
V.	The local church is the kingdom of God.....	3
VI.	The method of church discipline (1Co 5).....	6
VII.	Sins that merit church discipline.....	9
	1. Lists of sins for which a person will be excluded from the church.....	9
	A. 1Co 5:11.....	9
	B. 1Co 6:9-10.....	11
	C. Gal 5:19-21.....	15
	D. Eph 5:3-5.....	20
	E. Rom 1:29-32.....	23
	F. 1Ti 6:3-5.....	29
	G. 2Ti 3:1-5.....	30
	H. Such like things (Gal 5:21).....	34
	2. Not providing for oneself or one's family (2Th 3:6-14 c/w 1Ti 5:8).....	34
	3. Being a busybody (2Th 3:6-14 c/w 1Pe 4:15).....	35
	4. Not keeping apostolic traditions given in the word of God (2Th 3:6-14).....	35
	5. Mat 18:15-17.....	36
VIII.	Sins that don't merit church exclusion.....	37
IX.	Restoration of church membership after exclusion.....	38
X.	How to relate to excluded members.....	39

I. Church discipline is necessary.

1. Judgment must begin in the house of God (**1Pe 4:17**).
2. If we judge ourselves we will not be judged by the Lord (**1Co 11:31-32**).
3. The reason our society is in such a mess is because sin is not condemned, but instead is tolerated in the churches.
4. America is no longer *great* because America is no longer *good*.
5. If we are going to make America great again, it will only be by making America's churches great again.

II. Church discipline is necessary for a church of Jesus Christ to continue to be a church.

1. Jesus sent letters to the seven churches in Asia in **Rev 2-3** addressing their problems and praising their good points.
  - A. Five of those churches were condemned for their errors, and one was told that if they didn't repent Jesus would take away their candlestick which would cause them to cease to be a church (**Rev 2:5 c/w Rev 1:20**).
  - B. Another was told that Jesus would spew them out of His mouth (**Rev 3:16**).
2. The Roman Catholic Church was once a true church in Rome.
  - A. Little by little heresy and false practices crept into the church at Rome until finally it was no longer considered a church of Jesus Christ.
  - B. This has happened to countless other churches throughout history.
3. If our church is to last, it will be by maintaining truth and holiness among our members.

III. A church should be holy both in faith and conduct.

1. Upholding the truth is the duty of a church (pillar of the truth) (**1Ti 3:15**).
  - A. Brethren should proclaim the truth at every opportunity.
    - i. Christians are the light of the world and should let their light shine (**Mat 5:14-16**).
      - a. This verse shows that children of God should be in a church.
      - b. Children of God are the light of the world (**Mat 5:14; Eph 5:8; Phi 2:15**).
      - c. Candles (children of God) should be put on a candlestick (**Mat 5:15**) which is a church (**Rev 1:20**).
      - d. When a candle is put on a candlestick (a child of God in a church), it gives light unto all that are in the house (the church, the house of God - **1Ti 3:15**) (**Mat 5:15**).
    - ii. We should always be ready to give an answer to any man who asks us for a reason of the hope that is in us (**1Pe 3:15**).
    - iii. We should earnestly contend for the faith (**Jud 1:3**).
  - B. We must buy *the truth* and sell it not (**Pro 23:23**).
  - C. A church must worship God *in truth* (**Joh 4:24**).
2. But a church must also be holy *in conduct*, not simply in creed.
  - A. Christians must be holy (**1Pe 1:15-16; 1Th 4:7**).
  - B. A church is supposed to be composed of *holy brethren* (**Heb 3:1**).
  - C. Holiness becomes God's house (**Psa 93:5**).

- D. Become *v.* - III. To agree or accord with; suit, befit, grace. 7. *trans.* To accord with, agree with, be suitable to; to befit
- E. The apostles behaved themselves holily and justly among the brethren as an example of how they ought to live (**1Th 2:10**).
- F. We must be doers of the word and not hearers only (**Jam 1:22-27**).
- G. If we say we have fellowship with God and walk in darkness we do not the truth (**1Jo 1:5-6**).
- H. We can have all the knowledge in the world, and yet be nothing if we don't have charity (**1Co 13:2**).
- I. It's great to understand the doctrine of the unconverted elect, but it's equally important for us who name the name of Christ to depart from iniquity (**2Ti 2:19**).

IV. A church must not be yoked together with unbelievers (**2Co 6:14**).

- 1. A house divided against itself cannot stand (**Mar 3:25**).
- 2. A church should have no fellowship with the unfruitful works of darkness (**Eph 5:11-12**).
- 3. A church can't have fellowship with devils (**1Co 10:20-21 c/w Joh 6:70**).
- 4. A church should not keep company with the wicked, for their sacrifice is an abomination to God (**Pro 15:8**).
- 5. Dogs don't deserve what is holy (**Mat 7:6**).
- 6. God will despise the service of the whole church if it is tainted with sin (**Amo 5:21-24**).
- 7. A little leaven will leaven the whole lump (**Gal 5:7-9**).
- 8. Those who fail to understand why a church needs to exercise judgment on its members are not in good company (**Pro 28:5**).

V. The pastor is the earthly overseer and ruler of the church who is tasked with maintaining order and holiness in the church.

- 1. God is the Father of His children.
  - A. The church is God's house where His children dwell (**1Ti 3:15**).
  - B. God sets the rules for His house in His word.
- 2. While Jesus Christ (who is the head of the church) is away He has appointed pastors to be the door-keepers and guardians of his house (**Mar 13:34**).
  - A. The pastor is the *porter* of the house of God.
    - i. Porter *n.* – 1. a. One who has charge of a door or gate, esp. at the entrance of a fortified town or of a castle or other large building, a public institution, etc.; a gate-keeper, door-keeper, janitor.
    - ii. The pastor decides by the scriptures who is qualified to enter the church through baptism (**Act 8:36-38; Mat 3:7-8**).
    - iii. The pastor decides by the scriptures who is required to be removed from the church through exclusion (**1Co 5:3-5; 1Ti 1:20**).
    - iv. Once the pastor has recommended a person for admission to the church through baptism or dismissal from the church through exclusion, the church members must give their consent (**Act 10:47; 2Co 2:6**).
  - B. The pastor is the bishop of the church (**1Ti 3:1-2; Tit 1:7**).
    - i. Bishop - 1. A spiritual superintendent or overseer in the Christian Church.

- ii. Superintendent - 1. a. An officer or official who has the chief charge, oversight, control, or direction of some business, institution, or works; an overseer.
  - iii. Oversight - 1. a. Supervision, superintendence, inspection; charge, care, management, control.
  - iv. Control - *n.* 1. a. The fact of controlling, or of checking and directing action; the function or power of directing and regulating; domination, command, sway.
  - v. As the bishop, the pastor is a spiritual supervisor of the church who checks and directs its action.
- C. The pastor is the overseer of the church (**Act 20:28**).
- i. Overseer - 1. a. One who oversees or superintends, a supervisor; esp. one whose business it is to superintend a piece of work, or a body of workmen; a superintendent (of workmen, slaves, convicts, etc.).
  - ii. As the overseer, the pastor oversees and superintends the membership of the church.
- D. The pastor is the steward of the church (**Tit 1:7; Luk 12:42; 1Co 4:1-2**).
- i. Steward - 1. a. An official who controls the domestic affairs of a household, supervising the service of his master's table, directing the domestics, and regulating household expenditure; a major-domo.
  - ii. As the steward, the pastor has the control of the domestic affairs of the church, including a final say concerning its finances.
- E. The pastor is the minister of the church (**1Co 4:1; 1Th 3:2; 1Ti 4:6**).
- i. Minister - 1. a. A servant, attendant. 2. a. One who acts under the authority of another; one who carries out executive duties as the agent or representative of a superior.
  - ii. As the minister, the pastor is a servant of the church and a representative of Jesus Christ who carries out the executive duties which Christ gives him in His word.
- F. The pastor is the watchman of the church (**Heb 13:17 c/w Eze 33:1-9**).
- i. Watch - *v.* II. 9. a. To keep under surveillance (a prisoner, a besieged army) in order to prevent escape or rescue; to set an armed watch upon (a place, road, passage). b. To guard (a dead body, goods). 13. a. To exercise protecting vigilance over; to tend (a flock). 1526 Tindale Luke ii. 8 There were...shepherds... watching their flocks by night.
  - ii. The pastor guards the church and protects it from those who would destroy it.
- G. The pastor has the rule over the church (**Heb 13:7, 17**).
- i. Rule - *n.* I. 1. a. A principle, regulation, or maxim governing individual conduct.
  - ii. Those who have the rule over the church are those who have spoken unto them the word of God (the pastor) (**Heb 13:7**).
  - iii. The pastor is tasked with governing the conduct of the church members in accordance with the word of God.
3. A pastor is similar to a babysitter whom God has appointed to watch over His children in His house in His stead (**1Jo 2:1; 1Co 4:14-15; Gal 4:19**).

- A. Like a babysitter, the pastor does not make up the rules of the house — the Father does.
- B. Like a babysitter, the pastor has authority to enforce the rules of the Father's house upon His children.
- C. Like a babysitter, the pastor has the authority to see to it that the Father's children are disciplined when they break the Father's rules.
- D. As the ruler of the church, the pastor is the minister of God to execute wrath upon him that doeth evil (**Rom 13:1-4**).
- E. The idea of "permissive parenting" is popular these days. People who subscribe that idea think the following:
  - i. It's inappropriate to discipline children.
  - ii. Children should be given multiple warnings and chances to stop breaking their father's rules before being disciplined.
  - iii. Some clear violations of the father's rules can be overlooked.
  - iv. It's okay and normal for parents to make threats and not follow through with the punishment.
- F. These types of permissive practices make pitiful parents and pitiful pastors.
  - i. Holiness becomes God's house.
  - ii. As the pastor of this church, I will not tolerate wicked behavior in the members.
  - iii. I will not tolerate public disorderly conduct among church members.
  - iv. You may act disorderly and sinfully in your own house (and God will judge you for it), but you will NOT act disorderly and sinfully in *God's house* while I am the pastor!
  - v. I will call for the exclusion of any church member who is commonly known to have committed one of the sins in the lists of excludable offenses in the Bible.
    - a. These sins cannot be *once* named among us (**Eph 5:3**).
    - b. This means that when it comes to *commonly known excludable sins*, there are no second chances.
  - vi. I will *immediately* (**Psa 119:60**) call for the exclusion of every brother that behaves disorderly (**2Th 3:6**) in the assembly of this church.
- G. I will have mercy on human weakness, especially when in a private context.
  - i. I will cover a sin Biblically when I can if it is not commonly known and it is repented of.
  - ii. I will even tolerate less-than-respectful treatment of myself in private by church members who are not in their right minds....to an extent.
  - iii. I am open to correction, and I'm easy to be entreated if I am approached respectfully.
  - iv. But I will NOT tolerate willful, stubborn, foolish, or wicked behavior, *especially* in the assembly of the church.

VI. The local church is the kingdom of God (which will become very important in the next sections).

1. The kingdom of God/heaven was prophesied to come in the days of the Roman Empire which was the fourth kingdom in Daniel's interpretation of king Nebuchadnezzar's dream (**Dan 2:37-40,44**).

2. The kingdom of God/heaven came in the first century AD in the days of the Roman Empire, just as was prophesied (**Mar 1:14-15**).
3. The kingdom of God is the local church that Jesus built (**Mat 16:18-19**).
4. The local church is the kingdom of God/heaven that will never be destroyed, but will last until the end of the world (**Dan 2:44; Mat 16:18; Heb 12:28; Eph 3:21**).
5. The local church is the kingdom of God which is entered by baptism (**Luk 16:16; Luk 7:29-30 c/w Mat 21:31-32; Act 2:41-42,47**).
6. The local church is the kingdom of God where we eat and drink with Jesus at His table (**Luk 22:29-30 c/w 1Co 10:16,21 c/w 1Co 11:23-25**).

VII. The method of church discipline (**1Co 5**)

1. Church discipline results in loss of inheritance in the kingdom of God and exclusion from church membership and from participating in the ordinances.
2. In order to be disciplined by the church, a man must have committed an excludable offense (see [Section VII](#)) which is *commonly known* among the church (**1Co 5:1**).
  - A. Commonly - 1. After a fashion or in a way common to all; in common; generally, universally.
  - B. Depending on the size of the church, if the sin is only known by one, or possibly a few people, the brother doesn't have to be put out of the church but can be dealt with privately (see [Section VIII](#)).
3. It is not right or acceptable for a church to cover or ignore a sin that is commonly known among them (**1Co 5:2**).
4. Judgment of a sinner can be executed based on credible testimony from multiple witnesses, even if the pastor is not present at the time but instructs the church to act in his absence (**1Co 5:3**).
5. The man that has committed an excludable and commonly known sin must be put out of the church and delivered unto Satan for the destruction of the flesh (**1Co 5:4-5**).
  - A. The punishment that Satan will inflict on the sinner is only *of the flesh*; that is, temporal punishment.
  - B. If he is a child of God, the man will not, and cannot, lose his eternal life (**Joh 10:28-29**), for the purpose of the punishment is that *the spirit may be saved in the day of the Lord Jesus*.
  - C. The church is the city of refuge where God's children find protection.
  - D. When they are put out of the church, they lose that protection and Satan has permission to destroy them (**Num 35:26-28**).
  - E. The excluded brother will experience a death to fellowship in the church (**1Jo 5:16; Luk 15:24; Rom 11:17 c/w Rom 11:15; Rev 3:1; Jam 5:19-20**).
  - F. As a branch in Christ that bore no fruit, he is cut off and burned (destruction of the flesh) (**Joh 15:6**); nevertheless, he is still *in Christ* and is eternally saved (**Joh 15:2 c/w Eph 1:4**).
  - G. If a man defiles the temple of God, God will destroy him in this way (**1Co 3:17**).
  - H. Jonah provides a good picture of being turned over to fleshly destruction to experience a death to fellowship with God in order to ultimately be taught a lesson and saved in the end (**Jon 2:1-10**).
  - I. The filthiness must be purged from the house of God (**2Ch 29:5,18**).

- J. As was the case with Achan who sinned and brought judgment on all Israel, so the man in the congregation that defiles the church by his sin must be put to death (in a church fellowship sense), so that the whole church will not be judged and destroyed by God (**Jos 7:1,11,19-21,25**).
6. The reason why a commonly known sinner needs put out of the church is because he will infect the rest of the church: a little leaven leavens the whole lump (**1Co 5:6**).
- A. Leaven is representative of sin, hypocrisy, and false doctrine (**Mat 16:6,12; Mar 8:15; Luk 12:1**).
  - B. When leaven is added to bread it gets worked around in it until the whole is leavened, so it is in the church (**Mat 13:33**).
  - C. Leaven spreads quickly and many can be defiled by it (**Heb 12:15**).
  - D. Leaven (yeast) adds no substance to bread, but only air, making the bread appear larger by separating the molecules.
  - E. So it is with sinners in the church; they only put separation between the members, but add no substance.
7. The leaven (sinner) needs purged out of the church, for the church must be unleavened (**1Co 5:7**).
- A. Purge v. - 1. a. *trans.* To make physically pure or clean; to cleanse; to rid of whatever is impure or extraneous; to clear or free of, from. 2. a. To make figuratively or ideally pure or clean, to free from moral or spiritual defilement; to rid of or free from sin, guilt, fault, error, or evil of any kind; to rid of objectionable, alien, or extraneous elements or members. In recent use, to rid of persons regarded as politically undesirable; = purify 2, 4.
  - B. The reason for purging sinners from the church is because "Christ our passover is sacrificed for us" (**1Co 5:7**).
    - i. Jesus was sacrificed for His church to make it pure and undefiled (**Eph 5:25-27**).
    - ii. The passover celebration in Israel was to be kept without leaven (**Exo 12:8**).
    - iii. The children of Israel were to *put away* all the leaven from their homes during the passover week, and anyone who ate leaven that week would be cut off from Israel (**Exo 12:15, 18-20**).
    - iv. They were to slay and roast a lamb without blemish (**Exo 12:5**).
    - v. That blemish free lamb was a picture of Christ, the lamb of God which took away the sin of the world (**Joh 1:29; 1Pe 1:19**).
  - C. Just as there was to be no leaven found in Israel during the passover, neither should there be any commonly known sinners found the church.
8. The local church keeps the feast of the passover in a reformed manner which is the ordinance of communion (**1Co 5:8**).
- A. Jesus reformed the OT church into the NT church (**Act 7:38 c/w Heb 9:10**).
  - B. On the night when Jesus and His disciples were gathered to eat the passover, Jesus instituted the Lord's supper which would replace it (**Luk 22:15-20**).
  - C. The communion feast is to be kept without leaven, as was the passover feast (**1Co 5:8**).
    - i. The bread eaten at the passover was to be unleavened (**Exo 12:8**) which was a type of that which was to come.

- ii. The communion bread represents the physical body of Christ (**Mat 26:26**), as did the passover lamb (**1Co 5:7; 1Pe 1:19**).
    - iii. Jesus Christ had no sin (**2Co 5:21; 1Pe 2:22**) which is represented by leaven; therefore the communion bread which represents Him should be leaven-free.
  - D. The communion bread also represents the spiritual body of Christ, the church (**1Co 10:16-17 c/w 1Co 12:27**).
    - i. The church are collectively *partakers* of that one bread which represents the body of Christ (**1Co 10:17**).
    - ii. The church, *who being many are one bread* (**1Co 10:17**), must keep the feast of communion as an *unleavened loaf* (**1Co 5:8**).
    - iii. Commonly known sinners in the church are leaven with whom the church is not to be partakers (**Eph 5:3-7**).
- 9. In the next verse, Paul explains practically what he had just taught metaphorically (**1Co 5:9**).
  - A. Paul had told the church at Corinth in a previous letter that they were not to *company* with fornicators (**1Co 5:9**).
    - i. Apparently they didn't understand the first time, or had forgotten, so he reminds them (**Jud 1:5**).
    - ii. Company v. - 1. *trans.* To go in company with, to accompany; to keep company with, have society with.
    - iii. Company n. - 1. a. Companionship, fellowship, society; also *transf.* of things. *in company*: in the society of others, amidst other people, as opposed to alone; c. *to keep company (with)*: to associate with, frequent the society of;
    - iv. Society - 1. a. Association with one's fellow men, *esp.* in a friendly or intimate manner; companionship or fellowship.
  - B. This means that church members are not to maintain companionship and fellowship, nor to be friendly and intimate, with fornicators and other commonly known sinners *in the church* which Paul clarifies in the next verse.
- 10. The church is not supposed to avoid all sinners altogether, but only those commonly known sinners who are members of the church (**1Co 5:10**).
  - A. If Christians were forbidden to keep company with *all* fornicators, covetous men, extortioners, or idolaters they would have to go live on another planet because such people are everywhere.
  - B. We are permitted to have a certain amount of companionship and fellowship with the sinners of this world which is necessary to live in this world.
  - C. We should walk in wisdom and honesty toward those that are not in the church, not avoid them entirely (**Col 4:5; 1Th 4:12**).
  - D. We must use the world, but not abuse it (**1Co 7:31**).
  - E. Even though a sinner who is not a member of the church is not completely off-limits for friendship, we must still be careful because a companion of fools will be destroyed (**Pro 13:20; 1Co 15:33**).
- 11. Paul specifies which sinners must be separated from: brothers in the church (**1Co 5:11**).
  - A. A man that is called a brother is a believer (**1Co 7:15**) and is a brother in the Lord (**Phm 1:16**).

- B. Church members are brothers because we have the same Father, being sons of God (**1Jo 3:1**).
  - C. If a brother in the church is commonly known (**1Co 5:1**) to have committed one of the sins in **1Co 5:11**, or in the other lists of excludable offences (see [Section VII](#)), then the church must not keep company with him.
  - D. Specifically, the company that is not to be kept with such a man is eating with him at the Lord's table: *with such an one no not to eat* (**1Co 5:11**).
    - i. The eating is not eating in general, such as at a business lunch or a family dinner.
    - ii. The eating is the feast of the communion table (**1Co 5:7-8 c/w 1Co 10:16-17 c/w 1Co 11:20**).
  - E. Therefore, the primary means of church discipline is withholding participation in the communion ordinance from a brother.
12. The church doesn't judge them that are without the church, but should judge them that are within it (**1Co 5:12**).
- A. "Them that are without" are unbelievers outside the church (**Mar 4:11; Col 4:3-6; 1Ti 3:7**).
  - B. The church only has authority over those within its membership; those that are not in the church are as the heathen to it (**Mat 18:17**).
13. God, not the church, judges those outside of the church, but the church must discipline its members when necessary (**1Co 5:13**).
- A. Paul concludes his instruction by telling the church to put away from among themselves that wicked person.
  - B. This principle of putting away sinners from the congregation was taught in the OT as well (**Deu 13:5; Lam 1:8**).
  - C. When a man is put away from the church, he is:
    - i. delivered unto Satan for the destruction of the flesh (**1Co 5:5**).
    - ii. purged as leaven from the church membership (**1Co 5:7**).
    - iii. not companied with (**1Co 5:9,11**).
    - iv. banned from the Lord's table (**1Co 5:11**).
  - D. Such a person can still attend a church service and participate in public acts of worship such as singing and listening to the sermon, but he must have no part in things which are exclusive to church membership such as communion, feetwashing, church decisions, and the fellowship that is peculiar to the saints.

#### VIII. Sins that merit church discipline

1. The following are lists of sins for which a person will be excluded from the church.
  - A. **1Co 5:11** - The sins listed in 1Co 5:11 call for church exclusion (see [Section VI](#)).
    - i. **Fornicator** *n.* (1Co 5:11) - 1. One who commits fornication.
      - a. **Fornication** *n.* - 1. Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
      - b. Those who are commonly known to have had sex outside of marriage will be put out of the church.

- ii. **Covetous** *adj.* (1Co 5:11) - 1. Having an ardent or excessive desire of (or for) anything; eagerly desirous *to do, have, or be.*
  - a. Covetousness is idolatry (**Col 3:5**) because the thing or state desired becomes one's god.
  - b. Those who are commonly known to have had their covetous desires exposed will be put out of the church.
- iii. **Idolater** *n.* (1Co 5:11) - 1. A worshipper of idols or images; one who pays divine honours to an image or representation of a god, or to any natural object as a deity.
  - a. An idol can be something that represents God and is used to worship God, such as was the golden calf that Aaron made and then proclaimed that "to morrow is a feast to the LORD" (**Exo 32:5-6 c/w 1Co 10:7**).
  - b. Incorporating paganism into God's religion is therefore idolatry.
  - c. Therefore, those who are commonly known to worship idols or incorporate paganism into God's religion, such as celebrating Christmas (pagan sun worship) or Easter (pagan fertility worship) will be put out of the church.
  - d. *Stubbornness* is likened unto *idolatry* (**1Sa 15:23**).
    - (i) **Stubborn** *adj.* - 1. a. Of persons or animals: Pertinacious or dogged in refusing obedience or compliance; unyielding, inflexible, obstinate: chiefly in bad sense, unreasonably obstinate. In early use app. sometimes with stronger notion: †Untameable, implacable, ruthless, fierce.
    - (ii) See [Implacable - Rom 1:31 - Section VII,1,E](#).
    - (iii) Therefore, those who refuse to obey or comply with those who are exercising Biblical authority, are inflexible, or are unreasonably obstinate will be put out of the church.
- iv. **Railer** *n.* (1Co 5:11) - One who rails; a reviler.
  - a. **Rail** *v.* - 1. a. *intr.* To utter abusive language.
  - b. **Reviler** *n.* - One who reviles or abuses.
  - c. **Reville** *v.* 1. *trans.* To degrade, abase. 2. To subject to contumely or abuse; to assail with opprobrious or abusive language. 3. *intr.* To use opprobrious language; to rail at a person or thing.
  - d. **Contumely** *n.* - 1. Insolent reproach or abuse; insulting or offensively contemptuous language or treatment; despite; scornful rudeness; now, esp. such contemptuous treatment as tends to inflict dishonour and humiliation.
  - e. Even when sinners rail on us, we must not rail back (**Mat 27:39; Mar 15:29; Luk 23:39; 1Pe 2:23; 1Pe 3:9**).
  - f. Those who are commonly known to use abusive, degrading, or insulting language towards others will be put out of the church.
- v. **Drunkard** *n.* (1Co 5:11) - 1. One addicted to drinking; one who habitually drinks to excess; an inebriate, a sot.

- a. One need not habitually drink to excess to be excluded from the church because *drunkenness* is also an excludable offence (**Gal 5:21**).
- b. Drunkenness *n.* - The state of being drunk; intoxication; the habit of being drunken or addicted to excessive drinking.
- c. Drunk *adj.* - 1. a. That has drunk intoxicating liquor to an extent which affects steady self-control; intoxicated, inebriated; overcome by alcoholic liquor.
- d. Intoxication *n.* - 1. The action of poisoning; administration of poison; killing by poison; the state of being poisoned; an instance of this. 2. The action of rendering stupid, insensible, or disordered in intellect, with a drug or alcoholic liquor; the making drunk or inebriated; the condition of being so stupefied or disordered.
- e. Those who are commonly known to have gotten drunk, even once, will be put out of the church.
- vi. Extortioner *n.* (1Co 5:11) - One who practises or is given to extortion.
  - a. Extortion *n.* - 1. The action or practice of extorting or wresting anything, *esp.* money, from a person by force or by undue exercise of authority or power; an instance of this; an act of illegal exaction.
  - b. Those who are commonly known to have used an undue exercise of authority to take money from others will be put out of the church.

#### B. 1Co 6:9-10

- i. The sinners listed in **1Co 6:9-10** "shall not inherit the kingdom of God."
  - a. The kingdom of God is the local church (see [Section V](#)).
  - b. Therefore, a man that is commonly known to be such a sinner listed in these verses will lose his inheritance in the kingdom of God by being put out of the local church.
- ii. Unrighteous *adj.* - 1. Not righteous or upright; unjust, wicked:
  - a. Righteous *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
  - b. (see [Rom 1:29-32 - Section VII,1,E](#))
- iii. Fornicators *n.* (1Co 6:9) - (see [1Co 5:11 - Section VII,1,A](#))
- iv. Idolaters *n.* (1Co 6:9) (see [1Co 5:11 - Section VII,1,A](#))
- v. Adulterer *n.* (1Co 6:9) - 1. One who commits adultery; who violates a marriage-bed, whether his own or another's.
  - a. Adultery *n.* - 1. Violation of the marriage bed; the voluntary sexual intercourse of a married person with one of the opposite sex, whether unmarried, or married to another (the former case being technically designated *single*, the latter *double adultery*).
  - b. Adultery is different than every other sin because it is possible to be in a *state* of adultery which cannot be remedied.
  - c. A person can enter a state of adultery two ways.
    - (i) The state of adultery by unlawful marriage.

1. If a man puts away his wife and *marries* another woman, he commits adultery (**Mar 10:11**).
  2. Notice, it is *marriage* with another woman, not only sex with another woman, that causes him to commit adultery.
  3. If the husband marries another woman, he has entered into a second life-long covenant with another woman, and that second covenant is binding just like the first.
  4. At that point he is in an *irremediable state of adultery* because he is bound for life to two women and can't dissolve either covenant.
  5. His wife could not choose to restore the marriage to him even if she wanted to because he is bound in covenant to another woman.
  6. A man in such a state must be permanently excluded from the church because he is in an ongoing state of adultery (**1Co 6:9-10**).
- (ii) The state of adultery by being put away and not forgiven.
1. If a husband has sex with a woman besides his wife, he has committed an act of adultery.
  2. This act breaks their covenant of marriage (**Mat 19:9; Mat 5:32**).
    - a. If a husband puts away his wife for any reason except for her commission of fornication and marries another woman, he commits adultery.
    - b. The "except it be for fornication" clause in Mat 19:9 proves that fornication is the only condition which breaks the covenant and allows the innocent spouse to put away the guilty spouse and marry another.
    - c. It is evident that fornication breaks the covenant, else the husband would be committing adultery when he put his wife away and remarried.
    - d. It is also evident that the covenant is no longer binding on the husband (innocent spouse), but is still binding on the wife (guilty spouse) in that "whoso marrieth her which is put away doth commit adultery" (**Mat 19:9b**).
  3. Therefore, if the husband has committed adultery and therefore broken the covenant, that makes him an adulterer and a covenant-breaker, which will get him excluded from the church if it is publicly known (**1Co 6:9-10; Rom 1:31**).

4. At the point his wife finds out about it, she is free to put him away for adultery and marry another if she chooses (**Mat 19:9**).
5. She could also choose to forgive him and restore the marriage (Mat 19:9 and Mat 5:32 do not state that she *must* put him away).
6. If she chooses to put him away and not restore the marriage (which Mat 19:9 gives her the power to do), she is holding him in breach of the marriage covenant.
7. Since he is held in breach of the marriage covenant, he is in a state of covenant-breaking.
8. Since adultery is the only thing that breaches the marriage covenant, her decision to put him away and not restore the marriage holds him in a state of adultery (adultery = breach of the marriage covenant).
9. Since the duration of the marriage covenant is for life, the duration of the state of covenant-breaking and the state of adultery is for life.
10. Therefore while he is put away from the marriage for adultery, he must be put away from the church because he is in a state of covenant-breaking and adultery.
11. Until his wife remarries, he is in a *remediable state of adultery* which can be removed by restoration of the marriage covenant.
12. Once his wife remarries, he is in an *irremediable state of adultery* because she cannot restore the covenant of marriage to him.

(iii) For more information on this subject, see the sermon called "[Adultery and Church Membership](#)."

- d. Those who are commonly known to have committed an act of adultery will be put out of the church.
- e. Those who have entered a state of adultery, either by unlawfully marrying another person after divorce, or by being put away by their spouse for adultery and not restored to the marriage, will be put out of the church for as long as their first spouse is living.
- f. Adultery can also be committed in the heart by lusting after a woman that is not one's wife or a woman that is another man's wife (**Mat 5:28**).
  - (i) The thought of the heart will eventually come out if not repented of (**Mat 12:34; Mar 7:20-23**).
  - (ii) A man's actions, such as viewing pornography or having sexually illicit conversations with someone other than his wife, reveal the thoughts of adultery in his heart.
  - (iii) If this happens and it becomes commonly known, that person will be put out of the church for adultery.

- vi. **Effeminate** *adj.* (1Co 6:9) - 1. Of persons: That has become like a woman:
  - a. Womanish, unmanly, enervated, feeble; self-indulgent, voluptuous; unbecomingly delicate or over-refined.
    - a. A man that acts like a woman, whether by his speech, clothing, demeanor, or relationships is effeminate.
    - b. Men who are commonly known to be effeminate will be put out of the church.
- vii. **Abusers of themselves with mankind** (1Co 6:9)
  - a. **Abuser** *n.* - 1. One who uses improperly, misuses, misapplies or perverts; a perverter.
  - b. **Mankind** *n.* - II. 3. The male sex; persons of the male sex. 1526 Tindale 1 Cor. vi. 9 Abusers of themselves with the mankynde.
    - (i) An abuser of himself with mankind is a man who misuses or perverts himself with men.
    - (ii) In other words, he is a sodomite.
    - (iii) Hence the reason sodomites are called *perverts*.
  - c. "Abusers of themselves with *mankind*" (1Co 6:9) and "them that defile themselves with *mankind*" (1Ti 1:10) are sodomites who lie with "mankind" rather than "womankind" (Lev 18:22; Lev 20:13).
  - d. They which do such things are an abomination to God (Lev 18:22).
    - (i) **Abomination** *n.* - 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing. b. Physical disgust, nausea.
    - (ii) They are an abomination to God because they *defile* themselves.
    - (iii) **Defile** *v.* - 1. *trans.* To bruise, maul: cf. defoul *v.* *Obs.* 2. To render (materially) foul, filthy, or dirty; to pollute, dirty; to destroy the purity, cleanness, or clearness of. 3. To render morally foul or polluted; to destroy the ideal purity of; to corrupt, taint, sully.
  - e. Lesbians fall under the same condemnation as male sodomites (Rom 1:26-27).
  - f. Those who are commonly known to be sodomites or to have committed sodomy will be put out of the church.
- viii. **Thieves** (1Co 6:10)
  - a. **Thief** *n.* - 1. One who takes portable property from another without the knowledge or consent of the latter, converting it to his own use; one who steals. a. spec. One who does this by stealth; *esp.* from the person; one who commits theft or larceny.
  - b. Those who are commonly known to have stolen something will be put out of the church.
- ix. **Covetous** *adj.* (1Co 6:10) - (see [1Co 5:11 - Section VII,1,A](#))
- x. **Drunkards** *n.* (1Co 6:10) - (see [1Co 5:11 - Section VII,1,A](#))
- xi. **Revilers** *n.* (1Co 6:10) - (see *Railer* - [1Co 5:11 - Section VII,1,A](#))
- xii. **Extortioner** *n.* (1Co 6:10) - (see [1Co 5:11 - Section VII,1,A](#))

### C. Gal 5:19-21

- i. Those that commit sins listed in **Gal 5:19-21** "shall not inherit the kingdom of God."
  - a. The kingdom of God is the local church (see [Section V](#)).
  - b. Therefore, a man that is commonly known to have committed a sin listed in these verses will lose his inheritance in the kingdom of God by being put out of the local church.
- ii. **Adultery** *n.* (Gal 5:19) - (see [1Co 6:9 - Section VII,1,B](#))
- iii. **Fornication** *n.* (Gal 5:19) - (see [1Co 5:11 - Section VII,1,A](#))
- iv. **Uncleanness** *n.* (Gal 5:19) - 1. The quality or state of being morally or spiritually unclean; moral impurity; an instance of this.
  - a. **Unclean** *adj.* - 1. Morally impure or defiled; unchaste
  - b. Uncleanness refers to sexual sin such as fornication and sodomy (**Rom 1:24; 2Co 12:21**).
  - c. Uncleanness is the opposite of holiness (**1Th 4:7**).
  - d. Those who are commonly known to be sexually unclean will be put out of the church.
- v. **Lasciviousness** *n.* (Gal 5:19) - The quality of being lascivious.
  - a. **Lascivious** *adj.* - 1. Inclined to lust, lewd, wanton.
  - b. **Lust** *n.* - 1. Pleasure, delight. *obs.* 2. Desire, appetite, relish or inclination for something. 3. *spec.* in Biblical and Theological use: Sensuous appetite or desire, considered as sinful or leading to sin. Often *pl. esp.* in *the lusts of the flesh, fleshly lusts*. 4. Sexual appetite or desire. Chiefly and now exclusively implying intense moral reprobation: Libidinous desire, degrading animal passion. (The chief current use.)
  - c. **Lewd** *adj.* - 5. Of persons, their actions, etc.: Bad, vile, evil, wicked, base; unprincipled, ill-conditioned; good-for-nothing, worthless, 'naughty'. 7. [Developed from 5.] Lascivious, unchaste. (The surviving sense.)
  - d. **Wanton** *adj.* - 1. a. Of persons: Undisciplined, ungoverned; not amenable to control, unmanageable, rebellious. Of children: Naughty, unruly. 2. Lascivious, unchaste, lewd.
  - e. Lasciviousness is uncontrolled and ungoverned lust for forbidden things, whether sex outside of marriage or anything to which one has no rightful claim.
    - (i) Lasciviousness is closely related to fornication and uncleanness (**2Co 12:21**) and is essentially the seed form of them.
    - (ii) Lasciviousness is also the beginning of greediness (**Eph 4:19**).
    - (iii) Lasciviousness, like many other sins, comes from the heart (**Mar 7:21-22**).
    - (iv) If harbored, it will not stay in the heart, but will eventually come out (**Mat 12:34**).
  - f. Viewing pornography fits the definition of lasciviousness.

- g. Those who are commonly known to be lascivious will be put out of the church.
- vi. **Idolatry** *n.* (Gal 5:20) - (see [1Co 5:11 - Section VII,1,A](#))
- vii. **Witchcraft** *n.* (Gal 5:20) - 1. The practices of a witch or witches; the exercise of supernatural power supposed to be possessed by persons in league with the devil or evil spirits.
  - a. There are no good witches or wizards as Hollywood would have us believe.
  - b. God hates witches, diviners, enchanters, and wizards (**Deu 18:10-12**).
  - c. Witches were put to death under the law of Moses (**Exo 22:18**).
  - d. Christians should never dabble in magic or the occult, including using Ouija boards, tarot cards, palm readers, or psychics.
  - e. Christians that have pleasure in them that sin are just as guilty as the sinners themselves (**Rom 1:32**).
    - (i) Therefore, no Christian or child of a Christian should watch movies or read books for entertainment that glorify witchcraft such as the Harry Potter books and movies.
    - (ii) "Harry Potter is a series of fantasy novels written by British author J. K. Rowling. The novels chronicle the life of a young wizard, Harry Potter, and his friends Hermione Granger and Ron Weasley, all of whom are students at Hogwarts School of Witchcraft and Wizardry." (*Harry Potter*, [Wikipedia](#)).
  - f. Those who are commonly known to be witches or *such like* (**Gal 5:21**), or have practiced witchcraft or *such like* (**Gal 5:21**) will be put out of the church.
  - g. Rebellion is as the sin of witchcraft (**1Sa 15:23**).
    - (i) **Rebellion** *n.* 1. Organized armed resistance to the ruler or government of one's country; insurrection, revolt. 2. Open or determined defiance of, or resistance to, any authority or controlling power.
    - (ii) Those who are commonly known to be guilty of rebellion against God ordained authority will be put out of the church.
- viii. **Hatred** *n.* (Gal 5:20) - The condition or state of relations in which one person hates another; the emotion or feeling of hate; active dislike, detestation; enmity, ill-will, malevolence.
  - a. Not all hatred is a sin; we should hate evil (**Psa 97:10; Pro 8:13; Rom 12:9**) and every false way (**Psa 119:128**).
  - b. But hating one's brother or sister in the church is a serious sin and an evidence of eternal damnation (**1Jo 2:9-11; 1Jo 3:10,14-15**).
  - c. Those who are commonly known to hate their brother will be put out of the church.
- ix. **Variance** *n.* (Gal 5:20) - II. 6. a. The state or fact of disagreeing or falling out; discord, dissension, contention, debate.
  - a. Church members are all supposed to be of one mind and one accord (**1Co 1:10; Rom 12:16; Rom 15:5-6**).

- b. A contentious and disagreeable church member is a cancer in the church which must be rooted out (**Pro 22:10; Pro 26:21**).
  - c. Those who are commonly known to be at variance with the church, debating and causing contention and discord, will be put out of the church.
- x. **Emulation** *n.* (Gal 5:20) - 1. The endeavour to equal or surpass others in any achievement or quality; also, the desire or ambition to equal or excel. 2. Ambitious rivalry for power or honours; contention or ill-will between rivals. 3. Grudge against the superiority of others; dislike, or tendency to disparagement, of those who are superior.
  - a. Emulation is similar to envy.
  - b. **Envy** *n.* - 1. *trans.* To feel displeasure and ill-will at the superiority of (another person) in happiness, success, reputation, or the possession of anything desirable; to regard with discontent another's possession of (some superior advantage which one would like to have for oneself). Also in less unfavourable sense: To wish oneself on a level with (another) in happiness or in the possession of something desirable; to wish oneself possessed of (something which another has).
  - c. We are not to compare ourselves with others (**2Co 10:12**).
  - d. We should rejoice with them that rejoice, not be jealous of them (**Rom 12:15**).
  - e. Those who are commonly known to be emulating others will be put out of the church.
- xi. **Wrath** *n.* (Gal 5:20) - 1. Vehement or violent anger; intense exasperation or resentment; deep indignation:
  - a. The reprobate are children of wrath (**Eph 2:3**).
  - b. We must be slow to wrath (**Jam 1:19**).
  - c. The wrath of man worketh not the righteousness of God (**Jam 1:20**).
  - d. We must ever be very cautious because one moment of public uncontrolled anger can cost of our inheritance in the kingdom of God, as was the case with Moses (**Num 20:10-12 c/w Psa 106:32-33**).
  - e. Those who are commonly known to have had an outburst of violent anger will be put out of the church.
- xii. **Strife** *n.* (Gal 5:20) - 1. a. The action of striving together or contending in opposition; a condition of antagonism, enmity, or discord; contention, dispute.
  - a. **Dispute** *v.* - 1. To contend with opposing arguments or assertions; to debate or discourse argumentatively; to discuss, argue, hold disputation; often, to debate in a vehement manner or with altercation about something.
  - b. Strife is the product of variance.
  - c. Strife is of the devil (**Jam 3:14-15**).
  - d. Strife causes confusion and further problems (**Jam 3:16**).
  - e. God hates those who sow discord among brethren (**Pro 6:16,19**).

- f. While we should not be striving with each other, we should be striving together for the faith of the gospel (**Phi 1:27**).
  - g. Those who are commonly known to be striving and contending with brethren against the truth will be put out of the church.
- xiii. **Sedition** *n.* (Gal 5:20) - 1. Violent party strife; an instance of this, *esp.* a factious contest attended with rioting and disorder. *obs.* 2. a. A concerted movement to overthrow an established government; a revolt, rebellion, mutiny. b. Conduct or language inciting to rebellion against the constituted authority in a state.
- a. As with all excludable offenses, we must always remember that the fact that someone is accused of one doesn't necessarily mean that they are guilty of it (**Act 24:5**).
  - b. Those who are commonly known to be attempting to foment a rebellion or mutiny to overthrow an established authority, whether in the church or in other areas of life, will be put out of the church.
- xiv. **Heresy** *n.* (Gal 5:20) - 1. a. Theological or religious opinion or doctrine maintained in opposition, or held to be contrary, to the 'catholic' or orthodox doctrine of the Christian Church, or, by extension, to that of any church, creed, or religious system, considered as orthodox.
- a. Heresy is holding an opinion or doctrine that is contrary to what the scripture teaches and is believed by the church.
  - b. Heresy causes variance and strife if it is disseminated among the church.
  - c. Church members are all supposed to be of one mind and one accord (**1Co 1:10; Rom 12:16; Rom 15:5-6**).
  - d. God allows heresy to creep into the church to prove the members and make manifest those who are approved and sound in the faith (**1Co 11:18-19**).
  - e. This is why we must study to show ourselves *approved* (**2Ti 2:15**) so that we will not be carried away with every wind of doctrine (**Eph 4:14**).
  - f. **Heretic** *n.* - 1. One who maintains theological or religious opinions at variance with the 'catholic' or orthodox doctrine of the Christian Church, or, by extension, that of any church or religious system, considered as orthodox.
  - g. A heretic must be admonished twice before being rejected and excluded from the church (**Tit 3:10-11**).
    - (i) If after being admonished, the man still doesn't agree with the church's belief on a certain point of doctrine, but agrees to keep it to himself and not try to spread his false doctrine among the brethren, he doesn't need to be excluded for heresy.
    - (ii) Once a heretic has been admonished twice and still has not changed his mind and continues to spread his false doctrine and gainsay the truth, he must be rejected and excluded from the church on a charge of heresy.

- h. Those who promote a false doctrine within the church, or publicly, after having been admonished twice will be put out of the church.
- xv. **Envy** (Gal 5:21)
- a. **Envy** *n.* - 1. Malignant or hostile feeling; ill-will, malice, enmity. *Obs.* 3. The feeling of mortification and ill-will occasioned by the contemplation of superior advantages possessed by another. Const. *at, of, to, upon* (persons), *at, of* (things). Phrases, *to feel (have) envy.*
  - b. **Envy** *v.* 1. *trans.* To feel displeasure and ill-will at the superiority of (another person) in happiness, success, reputation, or the possession of anything desirable; to regard with discontent another's possession of (some superior advantage which one would like to have for oneself). Also in less unfavourable sense: To wish oneself on a level with (another) in happiness or in the possession of something desirable; to wish oneself possessed of (something which another has)
  - c. Envy is a sin that we are all prone to by nature (**Jam 4:5**).
  - d. Envy causes strife and contention (**Act 13:45**).
  - e. Envy causes sedition (**Act 17:5**).
  - f. Envy is worse than anger and wrath (**Pro 27:4**).
  - g. Envy will destroy your health (**Pro 14:30**).
  - h. Envy will kill you (**Job 5:2**).
  - i. Envy was the inspiration behind the murder of Jesus Christ (**Mar 15:10**).
  - j. Those who are commonly known to be envious of others will be put out of the church.
- xvi. **Murder** *n.* (Gal 5:21) - 1. a. The most heinous kind of criminal homicide; also, an instance of this. In English (also Sc. and U.S.) Law, defined as the unlawful killing of a human being with malice aforethought; often more explicitly wilful murder.
- a. **Murder** *v.* - 1. a. *trans.* To kill (a human being) unlawfully with malice aforethought; in early use often with the additional notion of concealment of the offence (see murder *n.* 1); to kill wickedly, inhumanly, or barbarously.
  - b. A unrepentant murderer has no evidence of eternal life abiding in him (**1Jo 3:15**).
  - c. "Abortion" is murdering an unborn human being.
    - (i) At the moment of conception a child is created (**Isa 7:14 c/w Mat 1:23**).
    - (ii) An abortion kills an unborn child and is therefore murder.
  - d. Those who are commonly known to have murdered someone, including a child in the womb, will be put out of the church.
    - (i) If an abortion was performed prior to conversion it is washed away by blood of Christ and will not be punished by the church (**1Co 6:11**).
    - (ii) The same is true for any other sin that was committed prior to conversion.

- xvii. **Drunkenness** *n.* (Gal 5:21) - (see [1Co 5:11 - Section VII,1,A](#))
- xviii. **Revelling** *n.* (Gal 5:21) - Riotous or disorderly merry-making or festivity; a revel; also, great delight or joy.
  - a. Reveling is wild partying.
  - b. Going to rock concerts (or other types of concerts) and acting riotously is reveling.
  - c. Reveling and wild partying should be in the past of a Christians life, not in the present (**1Pe 4:3**).
  - d. Your friends will think you're strange and speak evil of you when you stop partying, but you must if you are a Christian (**1Pe 4:4**).
  - e. Those who are commonly known to have been reveling or partying hard will be put out of the church.
- xix. **Such like sins** (Gal 5:21)
  - a. Such-like - A. *adj.* Of such a kind; of the like or a similar kind; of the before-mentioned sort or character.
  - b. Any sin that is similar to any of the sins in this list or any of the lists of excludable offences will be met with church discipline.
  - c. Therefore, getting high by smoking marijuana or other mind-altering drugs is an excludable offence because it is a sin "such like" *drunkenness*.
  - d. Therefore, for women to dress, wear their hair, or act like men is an excludable offence because these are sins "such like" *effeminacy*.
  - e. Therefore, bestiality, necrophilia, pedophilia, etc. are excludable offences because they are sexual sins "such like" *fornication* and *sodomy*.

#### D. Eph 5:3-5

- i. None of those that commit sins listed in **Eph 5:3-5** "hath any inheritance in the kingdom of Christ and of God."
  - a. The kingdom of God is the local church (see [Section V](#)).
  - b. Therefore, they have no place in the church and will be put out of it.
  - c. The use of the word "hath" in **Eph 5:5** shows that God has already disinherited these sinners of His kingdom.
    - (i) Such sinners *hath* (present tense) no inheritance in the kingdom of God.
    - (ii) When the church excludes a sinner from their number they are simply *reacting* to what God has already done.
    - (iii) Whatsoever the church *shall bind* on earth *shall be bound* in heaven (**Mat 18:17-18**).
      - 1. "Shall bind" is *future tense* and "shall be bound" is the *future tense passive voice* which functions in the same way as the *future perfect tense*, which demands that the binding that the church would do in the future on earth would have already been done by God in heaven.

2. In other words, the judgments that the church would make on earth were first made in heaven by God, and therefore the church is rubber-stamping what God has already done.
  3. If the future tense is confusing, then let's bring it into the present tense to simplify it.
  4. Doing so would have **Mat 18:18** read "whatsoever ye *bind* on earth *is bound* in heaven."
  5. "Bind" is *present tense* and "is bound" is *present tense passive voice* which functions in the same way as the *present perfect tense*, demanding that the binding in heaven preceded the binding on earth.
- (iv) Those that go out from the church were not truly of the church before they went out (**1Jo 2:19**).
1. They could have been of the church at one time and then fell way prior to being excluded.
  2. They also may never have truly been part of it, but just chaff among the wheat (**Mat 7:15; 2Co 11:13-15; Gal 2:4; Jud 1:4**).
- d. Therefore, a man that is commonly known to have committed a sin listed in these verses will lose his inheritance in the kingdom of God by being put out of the local church.
- ii. **Fornication** *n.* (Eph 5:3) - (see [1Co 5:11 - Section VII,1,A](#))
  - iii. **Uncleanness** *n.* (Eph 5:3) - (see [Gal 5:19-21 - Section VII,1,C](#))
  - iv. **Covetousness** *n.* (Eph 5:3) - (see [1Co 5:11 - Section VII,1,A](#))
  - v. **Filthiness** *n.* (Eph 5:4) - The condition of being filthy. 1. In physical sense: Foulness, uncleanliness. 2. Moral corruption or pollution; obscenity; vileness, wickedness.
    - a. *Filthiness* is similar to *uncleanness*.
    - b. Filthiness is a general term for sin and wickedness.
    - c. Sinners are filthy by nature (**Psa 14:3**).
    - d. Filthiness must be removed from the church (**2Ch 29:5**).
    - e. Saints should be clothed in clean garments, spiritually speaking (**Rev 19:8**).
    - f. We must cleanse ourselves from the filthiness of the flesh and spirit (**2Co 7:1**).
      - (i) The filthy conversation of the wicked will vex the souls of the righteous (**2Pe 2:7-8**).
      - (ii) This is why it is necessary for a church exercise discipline and "come out from among them . . . and touch not the *unclean thing*" (**2Co 6:17**).
    - g. Those who are commonly known to be filthy (morally corrupt, polluted, obscene, vile, and wicked) will be put out of the church.
  - vi. **Foolish talking** (Eph 5:4)
    - a. **Foolish** *adj.* - 1. Fool-like, wanting in sense or judgement.

- b. Fool *n.* - 1. a. One deficient in judgement or sense, one who acts or behaves stupidly, a silly person, a simpleton. (In Biblical use applied to vicious or impious persons.)
- c. There is a time to speak foolishly to make a point (**2Co 11:17,21; Pro 26:5**).
- d. An atheist once asked me, "Do you believe in talking snakes, Pastor Wagner?," to which I responded, "Yes, I'm talking to one right now."
- e. Some examples of foolish talking which are not acceptable are:
  - (i) Saying there is no God (**Psa 14:1**).
  - (ii) Teaching evolution (**Rom 1:20-23**).
  - (iii) Clamorous (loud shouting) speech (**Pro 9:13**).
  - (iv) Speaking stupid things (**Pro 12:23**).
  - (v) Speaking proud boastings (**Pro 14:3**).
  - (vi) Speaking evil of parents (**Pro 15:20**).
  - (vii) Fretting against the LORD (**Pro 19:3**).
  - (viii) Mischievous or insane speech (**Ecc 10:13**).
  - (ix) Teaching the wisdom of this world (**1Co 3:19 c/w Col 2:8**).
  - (x) Stupid questions or heretical assertions that are meant to cause strife (**Tit 3:9; 1Ti 1:4; 1Ti 4:7; 2Ti 2:16-18; Tit 1:9-11; Tit 1:14**).
  - (xi) Anyone saying anything on TV.
- f. Those who are commonly known to be talking foolishly will be put out of the church.
- vii. Jesting (Eph 5:4) - The action of the *vb. jest*; joking, pleasantry; trifling; ridicule.
  - a. Jest *v.* - 1. *intr.* To tell a tale, to recite a romance. (1340-1440) 2. *intr.* To utter gibes or taunts; to give utterance to ridicule; to scoff, jeer, mock. b. *trans.* To jeer at; to ridicule; to banter.
  - b. Ridicule *v.* - 1. To render ridiculous. *Obs. rare.* 2. To treat with ridicule or mockery; to make fun of, deride, laugh at.
  - c. This is what the enemies of the Lord Jesus Christ did to Him when they laughed him to scorn and mocked Him (**Mat 9:24; Psa 22:7-8 c/w Mat 27:41-43**).
  - d. The enemies of God's people treat them in the same manner (**Neh 2:19; 2Ch 30:10**).
  - e. Kids, the next time you are making fun of other kids, remember that God hates it.
  - f. Joking and teasing when done in loving way which is not intended to hurt another person is not the type of jesting which the scripture forbids.
  - g. Those who are commonly known to jest, mock, ridicule, deride, or make fun of others will be put out of the church.
- viii. Whoremonger *n.* (Eph 5:5) - One who has dealings with whores; one who practises whoredom; a fornicator, lecher.
  - a. See section on Fornicators ([1Co 5:11 - Section VII,1,A](#))

- b. Those who are commonly known to have had sex outside of marriage will be put out of the church.
- ix. **Unclean person** (Eph 5:5) - (see *Uncleanness* - [Gal 5:19-21 - Section VII,1,C](#))
- x. **Covetous man** (Eph 5:5) - (see [1Co 5:11 - Section VII,1,A](#))
- xi. **Idolater** *n.* (Eph 5:5) - (see [1Co 5:11 - Section VII,1,A](#))

**E. Rom 1:29-32**

- i. Those that commit the sins listed in **Rom 1:29-31** are worthy of death (**Rom 1:32**).
  - a. A sinner will not be physically put to death by the church (**2Co 10:3-5**).
  - b. But a brother will experience a death to fellowship in the church if he commits such sins (**1Co 5:5; 1Jo 5:16; Luk 15:24; Rom 11:17 c/w Rom 11:15; Rev 3:1; Jam 5:19-20**).
- ii. **Unrighteousness** *n.* (Rom 1:29) - The quality of being unrighteous; an instance of this, an unrighteous action.
  - a. **Unrighteous** *adj.* - 1. Not righteous or upright; unjust, wicked:
  - b. **Righteous** *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
  - c. Unrighteousness is a broad term which encompasses various sinful activities.
    - (i) In that *unrighteous* is "not righteous" and *righteous* is "conforming to the standard of the divine or the moral law," any church member who is commonly known to be living or acting contrary to the standard of God's law will be put out of the church.
    - (ii) This would include dressing immodestly or wearing clothing which does not sufficiently cover nakedness according to the standard of the Bible (both men and women) (**1Ti 2:9; Exo 28:42**).
    - (iii) This would include not conforming to the scriptural standard for proper hair length for both men and women (**1Co 11:13-15**).
  - d. Those who are commonly known to be practicing unrighteousness will be put out of the church.
- iii. **Fornication** *n.* (Rom 1:29) - (see [1Co 5:11 - Section VII,1,A](#))
- iv. **Wickedness** *n.* (Rom 1:29) - 1. The quality of being wicked; wicked character or disposition; depravity, iniquity, immorality.
  - a. **Wicked** *adj.* - 1. Bad in moral character, disposition, or conduct; inclined or addicted to wilful wrong-doing; practising or disposed to practise evil; morally depraved. (A term of wide application, but always of strong reprobation, implying a high degree of evil quality.)
  - b. Wickedness is a broad term which encompasses various sinful activities.

- c. Those who are commonly known to be practicing wickedness will be put out of the church.
- v. **Covetousness** *n.* (Rom 1:29) - (see [1Co 5:11 - Section VII,1,A](#))
- vi. **Maliciousness** *n.* (Rom 1:29) - The quality or condition of being malicious; malevolence, spitefulness.
  - a. **Malicious** *adj.* - 1. Of persons, their dispositions, etc.: Given to malice; addicted to sentiments or acts of ill-will.
  - b. Those who are commonly known to be thinking or acting in ill-will toward others will be put out of the church.
- vii. **Envy** *n.* (Rom 1:29) - (see [Gal 5:19-21 - Section VII,1,C](#))
- viii. **Murder** *n.* (Rom 1:29) - (see [Gal 5:19-21 - Section VII,1,C](#))
- ix. **Debate** *n.* (Rom 1:29) - 1. a. Strife, contention, dissension, quarrelling, wrangling; a quarrel. at debate: at strife, at variance.
  - a. See *variance* and *strife* ([Gal 5:19-21 - Section VII,1,C](#))
  - b. Those who are commonly known to be debating and causing strife, contention, and dissension will be put out of the church.
- x. **Deceit** *n.* (Rom 1:29) - 1. The action or practice of deceiving; concealment of the truth in order to mislead; deception, fraud, cheating, false dealing.
  - a. The natural man is deceitful (**Psa 10:7 c/w Rom 3:14; Jer 17:9**).
  - b. God hates deceitful men (**Psa 5:6**).
  - c. The pastor who does the work of the Lord deceitfully is cursed (**Jer 48:10**).
  - d. Those who cheat or defraud use deceit (**Amo 8:5**).
  - e. Those who are commonly known to have used deceit to cheat or defraud others will be put out of the church.
- xi. **Malignity** *n.* (Rom 1:29) - 1. Wicked and deep-rooted ill-will or hatred; intense and persistent desire to cause suffering to another person; propensity to this feeling.
  - a. Malignity is severe form of *maliciousness* and *hated*.
  - b. See *maliciousness* ([Rom 1:29-32 - Section VII,1,C](#)) and *hatred* ([Gal 5:19-21 - Section VII,1,C](#)).
  - c. Those who are commonly known to be harboring ill-will, hatred, or a desire to harm another person will be put out of the church.
- xii. **Whisperer** *n.* (Rom 1:29) - One who whispers. 1. One who speaks in a whisper. 2. One who communicates something quietly or secretly; *esp.* a secret slanderer or tale-bearer.
  - a. **Whisper** *v.* - 1. a. *intr.* To speak softly ‘under one's breath’, i.e. without the resonant tone produced by vibration of the vocal cords; to talk or converse in this way, *esp.* in the ear of another, for the sake of secrecy. (See also 4a.) 4. With special connotations. a. *intr.* To speak or converse quietly or secretly about something (usually implying hostility, malice, conspiracy, etc.); also (with negative) to speak ever so slightly, to say ‘the least thing’ about something.
  - b. Whispering is indicative of a church in disorder (**2Co 12:20**).
  - c. Whisperers destroy friendships and churches (**Pro 16:28**).

- d. Maliciousness, malignity, and hatred are often expressed through whispering (**Psa 41:7**).
  - e. Whispering often takes on the form of insinuations or questions about someone that will cause doubt. For example:
    - (i) You suspect or know that Joe and Sally are having marital problems so you mention to a brother, "Joe and Sally don't seem like themselves, I sure hope everything's okay."
    - (ii) You and a brother are talking about another brother who seems to be a genuinely nice person and your brother says, "Well, you know what they say about people who seem too good to be true."
    - (iii) This is called *evil surmising* and it is a sin (**1Ti 6:4**). (See [1Ti 6:3-5 - Section VII,1,F](#))
  - f. Those who are commonly known to be speaking secretly about others to bring them down, cast doubt on their character, sow strife, or imply something negative about them will be put out of the church.
- xiii. **Backbiting** *n.* (Rom 1:30) - The action of detracting, slandering, or speaking ill of one behind his back.
- a. **Slander** *v.* - 1. *trans.* In or after Biblical use: To be a stumbling-block to; to offend; to cause to lapse spiritually or morally. *Obs.* 2. To bring into discredit, disgrace, or disrepute. *Obs.* 3. To defame or calumniate; to assail with slander; to spread slanderous reports about, speak evil of, traduce (a person, etc.).
  - b. Backbiters should not be listened to.
  - c. The proper response to a backbiter is an angry look (**Pro 25:23**).
  - d. Backbiters shall not abide in God's house (**Psa 15:1-3**).
  - e. Those who are commonly known to be backbiting (detracting, slandering, or speaking ill of one behind his back) will be put out of the church.
- xiv. **Haters of God** (Rom 1:30)
- a. Those who hate the disciples of Jesus Christ hate God (**Joh 15:18,23**).
  - b. Those who are commonly known to hate God or His children will be put out of the church.
- xv. **Despiteful** *adj.* (Rom 1:30) - Full of or abounding in despite. 1. Contemptuous; insulting, opprobrious.
- a. **Despise** *n.* - 1. The feeling or mental attitude of looking down upon or despising anything; the display of this feeling; contempt, scorn, disdain.
  - b. **Contemptuous** *adj.* - 1. Showing contempt (said of persons, their conduct and acts); full of contempt; disdainful, scornful, insolent.
  - c. **Contempt** *n.* - 1. The action of contemning or despising; the holding or treating as of little account, or as vile and worthless; the mental attitude in which a thing is so considered.

- d. Christians should never be described as spiteful which is a term exclusive to their enemies (**Mat 5:44; Luk 6:28; Act 14:5**).
  - e. We must not despise our brethren, even if they have different convictions when it comes to areas of liberty (**Rom 14:3**).
  - f. Those who despise others are guilty of being spiteful (**Luk 18:9**).
  - g. Those who despise the pastor for preaching against their sin are spiteful (**1Th 4:8**).
  - h. A pastor must let no man despise him (**1Ti 4:12; Tit 2:15**).
  - i. Being spiteful includes despising legitimate government (**2Pe 2:10; Jud 1:8**).
  - j. Those who are commonly known to be spiteful, contemptuous, or scornful will be put out of the church.
- xvi. **Proud** *adj.* (Rom 1:30) - I. 1. a. Having or cherishing a high or lofty opinion of oneself; valuing oneself highly on account of one's position, rank, attainments, possessions, etc.; Usually in a bad sense: Disposed to take an attitude of superiority to and contempt for others; arrogant, haughty, overweening, supercilious.
- a. Proud is the adjective form of *pride*
  - b. **Pride** *n.* - B. Signification. The quality of being proud. I. 1. a. A high or overweening opinion of one's own qualities, attainments, or estate, which gives rise to a feeling and attitude of superiority over and contempt for others; inordinate self-esteem.
  - c. God hates pride (**Pro 8:13; Pro 6:16-17; Pro 16:5**).
  - d. Pride causes strife and is the root of much evil in the church (**Pro 13:10; Pro 28:25; 1Ti 6:4**).
  - e. Pride goes before destruction (**Pro 16:18**).
  - f. If it is manifested and commonly known the destruction that will follow pride will be destruction of the flesh by Satan (**1Co 5:5**).
  - g. Those who are commonly known to be proud, having a high opinion of themselves and despising others, will be put out of the church.
- xvii. **Boaster** *n.* (Rom 1:30) - One who boasts: a. a loud talker (obs.); b. one who threatens (obs.); c. one who extols his own deeds or excellences, a braggart, vaunter, arrogant person.
- a. **Boast** *v.* - II. To speak ostentatiously. 3. *intr.* To speak vaingloriously, extol oneself; to vaunt, brag; to brag *of, about, glory in*.
  - b. Boasting is the outward form of the inward sin of pride.
  - c. Those who are commonly known to boast and brag about themselves will be put out of the church.
- xviii. **Inventors of evil things** - (Rom 1:30)
- a. **Inventor** *n.* - One who invents. 1. One who finds out, a discoverer (whether by chance, or by investigation and effort). *Obs.* 2. One who devises or contrives; a contriver, designer; now, usually, One who devises something fictitious or false, a fabricator. Formerly, also, a founder, institutor (*obs.*). 3. One who devises or produces something new (as an instrument, an art, etc.) by original contrivance; the

- originator of a previously unknown method or means of doing something; ‘the first finder-out’. (The prevailing sense.)
- b. Idolatry and false religion are evil inventions for which God judges His people (**Psa 99:8; Psa 106:29,39; Ecc 7:29**).
  - c. Other examples of evil inventions include:
    - (i) Devices that are made with the intent to harm someone such as devices used to torture or murder.
    - (ii) Pornography.
    - (iii) Books with evil content.
    - (iv) Laws that punish righteousness or pardon wickedness.
    - (v) Websites that are made for the purpose of enabling sin such as adultery.
  - d. Those who are commonly known to have invented evil things will be put out of the church.
- xix. **Disobedient to parents** - (Rom 1:30)
- a. Disobedient *adj.* - A. *adj.* Withholding obedience; refusing or failing to obey; neglectful or not observant of authoritative command; guilty of breach of prescribed duty; refractory, rebellious.
  - b. Children are to obey their parents (**Eph 6:1-3; Col 3:20**).
  - c. Rebellious children were put to death under the law of Moses (**Deu 21:18-21**).
  - d. Children that are church members living with their parents who are commonly known to be disobedient and rebellious toward their parents will be put out of the church.
- xx. **Without understanding** - (Rom 1:31)
- a. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. of understanding, intelligent, capable of judging with knowledge. Similarly of some, of no, understanding. c. With the: The faculty of comprehending and reasoning; the intellect.
  - b. Understand *v.* - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of.
  - c. Unregenerate men are without understanding (**Rom 3:11**).
  - d. Foolish men are without understanding (**Jer 5:21**).
  - e. Some things in the scriptures are hard to be understood (**2Pe 3:16**).
    - (i) Sometimes disciples of Christ don't understand everything (**Mat 15:15-16**).
    - (ii) Being without understanding of a difficult portion of scripture is therefore not an excludable offence.
  - f. If it is commonly known that a man has no understanding of spiritual things, he will be put out of the church.
- xxi. **Covenantbreaker** - (Rom 1:31)
- a. Covenant *n.* - 1. A mutual agreement between two or more persons to do or refrain from doing certain acts; a compact, contract, bargain; sometimes, the undertaking, pledge, or promise of one of the parties.
  - b. Adultery is covenant-breaking (**Job 31:1; Mal 2:14**).

- c. Divorce is not covenant-breaking as long as the man who files for divorce remains sexually faithful to his wife whom he has separated from.
  - d. If a man breaks a covenant, contract, or a promise made to another person, he is guilty of covenant-breaking; and if it is commonly known, he will be put out of the church.
- xxii. **Without Natural Affection** - (Rom 1:31)
- a. **Affection** *n.* - II. Of the mind. 2. a. An affecting or moving of the mind in any way; a mental state brought about by any influence; an emotion or feeling.
  - b. **Natural** *adj.* - II. 8. a. Implanted, existing, or present, by nature; inherent in the very constitution of a person or thing; innate; not acquired or assumed.
  - c. *Natural affection* is a state of mind that all men have by nature, whether they are regenerate or not. Examples would be:
    - (i) Caring for one's children (**Mat 7:9-11 c/w Lam 4:10**).
    - (ii) Having compassion on others (**Mat 12:1-7; Mat 15:32; Luk 10:33-34**).
    - (iii) Attraction to the opposite sex (**Rom 1:26-27**).
  - d. Our affection should be for
    - (i) the house of God (**1Ch 29:3**).
    - (ii) the people of God (**2Co 7:15**).
    - (iii) heavenly things (**Col 3:2**).
  - e. Those that have not feelings of compassion toward their children and their fellowman or who have an attraction to the opposite sex are without natural affection.
  - f. Those who are commonly known to be without natural affection will be put out of the church.
- xxiii. **Implacable** *adj.* (Rom 1:31) - 1. That cannot be appeased; irreconcilable; inexorable: of persons, feelings, etc.
- a. **Inexorable** *adj.* - Incapable of being persuaded or moved by entreaty; that cannot be prevailed upon to yield to request, *esp.* in the way of mercy or indulgence; not to be moved from one's purpose or determination; relentless, rigidly severe. a. Of persons, their actions or attributes.
  - b. Men who obstinately remain disagreeable after being reasoned with by sound and persuasive arguments are implacable.
  - c. Those who can never be appeased, no matter how many concessions are granted to them are implacable.
  - d. Those who are commonly known to be implacable will be put out of the church.
  - e. See [\*Stubbornness \(Idolators\) - 1Co 5:11, Section VII,1,A.\*](#)
- xxiv. **Unmerciful** *adj.* (Rom 1:31) - Merciless. 1. Of persons: Having or exhibiting no mercy.
- a. **Mercy** *n.* - 1. a. Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive

- kindness; kind and compassionate treatment in a case where severity is merited or expected.
- b. Christians must be merciful if they want God to be merciful to them (**Mat 5:7; Jam 2:13; 2Sa 22:26-27**).
  - c. We must forgive others when they have offended us, else God will not forgive us temporally (**Col 3:13; Mat 18:32-35**).
  - d. Those who are commonly known to be unmerciful will be put out of the church.
- xxv. **Those that have pleasure in sinners** (Rom 1:32)
- a. **Pleasure** *n.* - 1. a. The condition of consciousness or sensation induced by the enjoyment or anticipation of what is felt or viewed as good or desirable; enjoyment, delight, gratification. The opposite of *pain*.
  - b. Not only are those that commit the above sins worthy of death to church fellowship, but so are those that have pleasure in such sinners.
  - c. Therefore those who are commonly known to support or get enjoyment out of sodomites, fornicators, haters of God, etc. will be put out of the church.

#### F. 1Ti 6:3-5

- i. The sinners in **1Ti 6:3-5** are to be withdrawn from (**1Ti 6:5**).
- ii. **Proud** *adj.* (1Ti 6:4) - (see [Rom 1:29-32 - Section VII,1,E](#))
- iii. **Envy** *n.* (1Ti 6:4) - (see [Gal 5:19-21 - Section VII,1,C](#))
- iv. **Strife** *n.* (1Ti 6:4) - (see [Gal 5:19-21 - Section VII,1,C](#))
- v. **Railing** *n.* (1Ti 6:4) - (see [1Co 5:11 - Section VII,1,A](#))
- vi. **Evil surmising** (1Ti 6:4)
  - a. **Surmising** *n.* - The action of the verb surmise; the framing of conjectures; suspicion, *esp.* of evil.
  - b. **Surmise** *v.* - 3. To suppose, imagine (that a thing is so); to expect. 4. To suspect. 5. To form a notion that the thing in question may be so, on slight grounds or without proof; to infer conjecturally.
  - c. **Conjecture** *n.* - 4. The formation or offering of an opinion on grounds insufficient to furnish proof; the action or habit of guessing or surmising; conclusion as to what is likely or probable. In textual criticism, the proposal of a reading not actually found in the traditional text. † Formerly sometimes in a bad sense: Suspicion, evil surmise.
  - d. Evil surmising is assuming or suspecting something evil about someone without proof.
  - e. Charity "thinketh no evil" (**1Co 13:5**).
  - f. God hates imagining evil against one's neighbor (**Zec 8:17**).
  - g. A negative opinion should not be shared about someone else without concrete proof.
  - h. Even with concrete proof, a negative opinion or statement about another person should not be shared with others.

- (i) To do so is *backbiting* and *whispering* (see [Rom 1:29-32 - Section VII,1,E](#)).
- (ii) The person should be addressed personally and privately with the intention of correcting him (**Pro 25:9; Jam 5:19-20**).
- (iii) If the person will not receive the correction, then it can be brought before other witnesses and finally before the church, if necessary (**Mat 18:15-17**).
- i. Church members must not tolerate a brother sharing his suspicions about another brother with them.
- j. The brother who is evil surmising should be met with an angry look and a rebuke (**Pro 25:23**).
- k. Those who are commonly known to be evil surmising will be put out of the church.
- vii. **Perverse disputings** (1Ti 6:5)
  - a. Dispute v. - 1. To contend with opposing arguments or assertions; to debate or discourse argumentatively; to discuss, argue, hold disputation; often, to debate in a vehement manner or with altercation about something.
  - b. See *variance* and *strife* ([Gal 5:19-21 - Section VII,1,C](#)) and *debate* ([Rom 1:29-32 - Section VII,1,C](#)).
- viii. **Supposing that gain is godliness** - (1Ti 6:5)
  - a. Gain doesn't equate to godliness, for many rich men are ungodly (**Jam 5:1-5**).
  - b. The poor can be godly (**Jam 2:5**).
  - c. Those that are commonly known to promote the idea that gain is godliness will be put out of the church.

#### G. 2Ti 3:1-5

- i. The sinners in **2Ti 3:1-5** are to be turned away from (**2Ti 3:5**).
- ii. As we draw toward the end of time, such sinners will become more commonplace (**2Ti 3:1**).
- iii. **Lover of self** - (2Ti 3:2) - See *proud* ([Rom 1:29-32 - Section VII,1,C](#))
- iv. **Covetous** *adj.* (2Ti 3:2) - (see [1Co 5:11 - Section VII,1,A](#))
- v. **Boaster** *n.* (2Ti 3:2) - (see [Rom 1:29-32 - Section VII,1,E](#))
- vi. **Proud** *adj.* (2Ti 3:2) - (see [Rom 1:29-32 - Section VII,1,E](#))
- vii. **Blasphemer** *n.* (2Ti 3:2) - One who blasphemes.
  - a. Blaspheme v. - 1. *intr.* To utter profane or impious words, talk profanely. 2. *trans.* To speak irreverently of, utter impiety against (God or anything sacred.)
  - b. Under the law of Moses the punishment for blasphemy was death (**Lev 24:16**).
  - c. Under the NT the punishment for blasphemy is death to fellowship in the church.
  - d. Paul delivered blasphemers to Satan for the destruction of the flesh (**1Ti 1:20**).

- e. Those that are commonly known to have blasphemed will be put out of the church.
- viii. **Disobedient to parents** (2Ti 3:2) - (see [Rom 1:29-32 - Section VII,1,E](#))
- ix. **Unthankful** *adj.* (2Ti 3:2) - 1. Not earning thanks or gratitude; unacceptable, unappreciated, thankless; disagreeable. 2. Not rendering thanks; not feeling or exhibiting gratitude.
  - a. **Gratitude** - 1. The quality or condition of being grateful; a warm sense of appreciation of kindness received, involving a feeling of goodwill towards the benefactor and a desire to do something in return; gratefulness.
  - b. Unthankfulness is the beginning of a moral downfall (**Rom 1:21**).
  - c. Christians must be thankful people (**Col 3:15**).
  - d. When anyone does anything for us, especially when it was not deserved or earned, we should thank them.
  - e. Examples would be:
    - (i) having you over for dinner.
    - (ii) paying for your meal.
    - (iii) doing you a favor.
    - (iv) giving you a gift.
  - f. Out of the abundance of the heart the mouth speaketh (**Mat 12:34**); therefore, the person that doesn't thank someone isn't thankful in their heart.
  - g. Parents, teach your children to be thankful and to say "thank you."
  - h. A man doesn't have to thank someone for doing their job (**Luk 17:9**), nor does an employee have to thank the employer for his paycheck because it was earned.
  - i. Those that are commonly known to be unthankful will be put out of the church.
- x. **Unholy** *adj.* (2Ti 3:2) - 1. Not holy; impious, profane, wicked: a. Of persons.
  - a. See *wickedness* ([Rom 1:29-32 - Section VII,1,E](#)), *uncleanness* ([Gal 5:19-21 - Section VII,1,C](#)), and *filthiness* ([Eph 5:3-5 - Section VII,1,D](#)).
  - b. Those that are commonly known to be unholy will be put out of the church.
- xi. **Without natural affection** (2Ti 3:3) - (see [Rom 1:29-32 - Section VII,1,E](#))
- xii. **Trucebreakers** *n.* (2Ti 3:3) -
  - a. A trucebreaker is one who breaks a truce.
  - b. **Truce** *n.* - 1. a. A suspension of hostilities for a specified period between armies at war (formerly also between combatants in a private feud or quarrel); a temporary peace or cessation from arms; an armistice; also, an agreement or treaty effecting this.
  - c. After having been hostile toward each other and subsequently making peace and forming a truce, if one of the parties of the truce resumes hostilities he is guilty of trucebreaking and will therefore be put out of the church if it is commonly known.

- xiii. **False accuser** *n.* (2Ti 3:3)
- a. **Accuser** *n.* - One who accuses or blames; esp. one who accuses or prosecutes in a court of justice
  - b. **Accuse** *v.* - 1. To charge with a fault; to find fault with, blame, censure.
  - c. The wicked falsely accuse the righteous (**Luk 23:2 c/w 14; 1Pe 3:16**).
  - d. They lay wait to find something that they can accuse them of (**Luk 11:54**).
  - e. False accusation is satanic (**Rev 12:10**).
  - f. If a brother charges another brother with a fault, and after an investigation it is found that the charge was false, the false accuser will be put out of church if it is commonly known.
- xiv. **Incontinent** *adj.* (2Ti 3:3) - 1. Not continent; wanting in self-restraint: chiefly with reference to sexual appetite.
- a. Incontinence is very similar to *lasciviousness* (see [Gal 5:19-21 - Section VII,1,C](#)).
  - b. Sexual self-restraint is not required between husband and wife within marriage (**Pro 5:19; Heb 13:4**).
  - c. Those who are unmarried must restrain their sexual appetite until after marriage: see *fornication* ([1Co 5:11 - Section VII,1,A](#)).
  - d. Those who are commonly known to be incontinent will be put out of the church.
- xv. **Fierce** *adj.* (2Ti 3:3) - 1. Of formidably violent and intractable temper, like a wild beast; vehement and merciless in anger or hostility.
- a. Fierceness is akin to *wrath* (see [Gal 5:19-21 - Section VII,1,C](#)).
  - b. Fierce anger is a cursed thing (**Gen 49:5-7**).
  - c. The wicked are fierce (**Luk 23:5**).
  - d. Those who are commonly known to have a violent temper or vehement anger will be put out of the church.
- xvi. **Despisers of those that are good** (2Ti 3:3) - see *despiteful* ([Rom 1:29-32 - Section VII,1,E](#))
- xvii. **Traitor** *n.* (2Ti 3:4) - 1. One who betrays any person that trusts him, or any duty entrusted to him; a betrayer. In early use often, and still traditionally, applied to Judas Iscariot.
- a. Judas was a traitor who betrayed Jesus who trusted him (**Luk 6:16; Luk 22:48; Psa 41:9**).
  - b. Jesus' disciples will experience traitors (**Mar 13:12**).
  - c. Those who are commonly known to have betrayed someone who trusted them will be put out of the church.
- xviii. **Heady** *adj.* (2Ti 3:4) - 1. Headlong, precipitate, impetuous, violent; passionate; headstrong; 'hurried on with passion' (J.). a. Of motion, action, personal qualities. b. Of a person. (In early use, also, domineering, overbearing (quots. 1494, 1526); passionately desirous of something, 'keen' upon (quot. 1540).)

- a. Impetuous *adj.* - 1. Of physical things or actions: Having much impetus; moving with great force or violence, or characterized by violent motion; very rapid, forcibly rushing, violent. 2. Of feelings, etc., or of personal action or disposition, and hence of persons: Acting with or marked by great, sudden, or rash energy; vehement, violent, passionate, ardent.
  - b. Those who are quick to get into a fight or an altercation are heady.
  - c. Peter's actions on the night of Jesus' arrest would be classified as heady, acting passionately and violently without sufficient cause (**Joh 18:10**).
  - d. Those who are commonly known to be heady will be put out of the church.
- xix. **Highminded** *adj.* (2Ti 3:4) - 1. Having or characterized by a haughty, proud, or arrogant spirit.
- a. Christians are exhorted in scripture to be not highminded (**Rom 11:20; 1Ti 6:17**).
  - b. Being highminded is a synonym of pride (see [Rom 1:29-32 - Section VII,1,E](#)).
  - c. Those who are commonly known to be proud, arrogant, or highminded will be put out of the church.
- xx. **Lovers of pleasures more than lovers of God** (2Ti 3:4) -
- a. Serving pleasures is a characteristic of reprobates, not children of God (**Tit 3:3**).
  - b. Being given to pleasures often goes hand-in-hand with highmindedness, both of which precede a fall (**Isa 47:7-9**).
  - c. The love of pleasure will choke the word of God and make a Christian unfruitful (**Luk 8:14**).
  - d. The love of pleasure also leads to poverty (**Pro 21:17**).
  - e. Enjoying the pleasures of sin is only for a season (**Heb 11:25**).
  - f. If we love God, we will have all the pleasures we could wish for (**Psa 16:11; Psa 36:7-8**).
  - g. A man's actions will determine if he loves pleasure more than God.
    - (i) If a man chooses to indulge in his pleasures (vacationing, hobbies, recreational activities, etc.) instead of worshipping God in church, he has shown by his choices that he loves pleasure more than God.
    - (ii) Those who would leave the church to follow their dreams love pleasure more than God.
  - h. Those who are commonly known to love pleasure more than God will be put out of the church.
- xxi. **Having the form of godliness, but denying the power thereof** (2Ti 3:5)
- a. Form *n.* 1. a. The visible aspect of a thing; now usually in narrower sense, shape, configuration, as distinguished from colour; occasionally, the shape or figure of the body as distinguished from the face.

- b. Godliness *n.* - 1. The quality of being godly; devout observance of the law of God; piety.
- c. The Pharisees *appeared* righteous (**Mat 23:25-28; Pro 26:23**).
- d. They had a *form of knowledge* and of the truth in the law (**Rom 2:20**).
- e. Those that have only the form of godliness are those who merely profess that they know God, but deny Him by their works (**Tit 1:16**).
- f. Professed faith without works is dead faith (**Jam 2:17**).
- g. Reprobates will have a form of godliness, but will be denied by Jesus on judgment day (**Mat 7:22-23**).
- h. Wicked people will talk godly to try to blend in (**Isa 66:5**).
- i. They draw nigh to God with their lips, but their hearts are far from Him (**Mat 15:8-9**).
- j. They will sit in church and act godly hearing the sermon and nodding their heads, but they won't do what is being preached (**Eze 33:31**).
- k. Those that are commonly known to have only the form of godliness, but deny the power thereof by their works will be put out of the church.

H. Such like things (**Gal 5:21**).

- i. Such-like - A. *adj.* Of such a kind; of the like or a similar kind; of the before-mentioned sort or character.
- ii. Any sin that is similar to any of the sins in the lists of excludable offences will be met with church discipline.
- iii. Therefore, getting high by smoking marijuana or other mind-altering drugs is an excludable offence because it is a sin "such like" *drunkenness*.
- iv. Therefore, for women to dress, wear their hair, or act like men is an excludable offence because these are sins "such like" *effeminacy*.
- v. Therefore, bestiality, necrophilia, pedophilia, etc. are excludable offences because they are sexual sins "such like" *fornication* and *sodomy*.

2. Not providing for oneself or one's family

- A. If a man provides not for himself, he has denied the faith and is worse than an infidel (**1Ti 5:8**).
  - i. Infidel *n.* - 1. One who does not believe in (what the speaker holds to be) the true religion; an 'unbeliever'.
  - ii. The church must not be yoked with unbelievers (**2Co 6:14**).
  - iii. Therefore, the church must not be yoked with those who don't provide for their own.
- B. The church must withdraw from a brother who doesn't work when he can (**2Th 3:6-14**).
  - i. If a person will not work when they can, they should not eat (**2Th 3:10**).
  - ii. The church must withdraw from such a man and have no company with him (**2Th 3:6,14**).
- C. Those that are commonly known to not work and provide for themselves when they can will be put out of the church.

### 3. Being a busybody

- A. Busybodies are lumped in with wicked sinners (**1Pe 4:15**).
- B. Busybody *n.* - a. An official or meddlesome person; one who is improperly busy in other people's affairs.
- C. Officious *adj.* - 3. Unduly forward in proffering services or taking business upon oneself; doing, or prone to do, more than is asked or required; interfering with what is not one's concern; pragmatical, meddlesome.
- D. A church must withdraw from a busybody and have no company with him (**2Th 3:6,11,14**).
- E. Those that are commonly known to meddle in the affairs of others and not mind their own business will be put out of the church.

### 4. Not keeping apostolic traditions given in the word of God (**2Th 3:6,14**)

- A. The church must withdraw from those who don't walk after the traditions that were given in the scriptures by the apostles.
- B. Tradition *n.* - 1. The action of handing over (something material) to another; delivery, transfer. 3. a. Delivery, *esp.* oral delivery, of information or instruction.
- C. Apostolic traditions and instructions that were delivered to the churches in the scriptures include:
  - i. Assembling with the church
    - a. Assembling as a church for worship is an apostolic tradition.
    - b. Church members must not forsake assembling with the church for worship (**Heb 10:25**).
    - c. Forsake *v.* - 1. *trans.* To deny (an accusation, an alleged fact, etc.). *Obs.* c. To deny, renounce, or repudiate allegiance to (God, a lord, etc.). 4. To abandon, leave entirely, withdraw from; *esp.* to withdraw one's presence and help or companionship from; to desert.
    - d. A church member is free to move his membership to another church.
      - (i) This is not forsaking the assembling of ourselves together.
      - (ii) It would only become an excludable offense if the member stopped attending church and did not join another true church.
    - e. Those that are commonly known to forsake assembling with the church will be put out of the church.
  - ii. Keeping the ordinance of communion
    - a. Observing communion is an apostolic tradition that Paul *delivered* to the churches (**1Co 11:23-26 c/w 1Co 4:17**).
    - b. Church members are commanded ("this do") to partake of communion with the church (**Luk 22:19**).
    - c. Those that are commonly known to refuse to partake of communion with the church will be put out of the church.
  - iii. Keeping the ordinance of feetwashing
    - a. Feetwashing is an apostolic tradition.
      - (i) Jesus commanded the church to wash each other's feet (**Joh 13:14-17**).
      - (ii) Washing the saints' feet is an ordinance that is to be kept in the church (**1Ti 5:10**).

- b. Those that are commonly known to refuse to wash the saints' feet will be put out of the church.
- 5. Disorderly conduct (**2Th 3:6**)
  - A. Those who are commonly known to act disorderly, whether in the church assembly or outside of it, must be withdrawn from by the church.
  - B. Disorderly *adv.* – 1. Without order or regular arrangement; confusedly, irregularly; in disorder or confusion. 2. Not according to order or rule; in a lawless or unruly way; tumultuously, riotously. (The OED cites 2Th 3:6 for definition #2.)
  - C. Church members who act lawlessly, unruly, tumultuously, or riotously will be excluded from the church.
- 6. Mat 18:15-17
  - A. In **Mat 18:15-17**, Jesus gave instruction on the Biblical way to deal with an offence which is private in nature between two brethren and which is not an excludable offence.
    - i. Note: If the offence was an excludable offence (ex.: a brother suspects another brother of committing adultery with his wife), the Matthew 18 procedure would have to stop short of being taken before the church because if the church would determine that he was guilty, he could not then choose to hear the church and be reconciled to his brother, but would have to be excluded.
    - ii. Though an offence that is dealt with in the "Matthew 18" manner is not an excludable offence in itself, it can end up in a church exclusion if carried out in its entirety.
  - B. The method of Mat 18:15-17
    - i. Step 1 (**Mat 18:15**)
      - a. Brother A is offended by Brother B.
      - b. Brother A goes to Brother B privately and tells him that he was offended by him.
      - c. If Brother B hears Brother A and repents and apologizes, the problem is resolved and no further action needs to, nor should be, taken.
      - d. If Brother B doesn't hear Brother A, then Brother A has two choices:
        - (i) Drop the matter and forget about it.
        - (ii) Proceed to Step 2.
    - ii. Step 2 (**Mat 18:16**)
      - a. Brother A brings one or two witnesses to be impartial judges of the matter and once again confronts Brother B.
      - b. If the witnesses agree that Brother A is in right, then Brother A and they tell Brother B that he is at fault.
      - c. If Brother B hears them and repents and apologizes, the problem is resolved and no further action needs to, nor should be, taken.
      - d. If Brother B doesn't hear them, then Brother A has two choices:
        - (i) Drop the matter and forget about it.
        - (ii) Proceed to Step 3.
    - iii. Step 3 (**Mat 18:17**)

- a. Brother A brings the matter before the church and once again confronts Brother B.
- b. If the church agrees that Brother A is in right, then they tell Brother B that he is at fault.
- c. If Brother B hears the church and repents and apologizes, the problem is resolved and no further action needs to, nor should be, taken.
- d. If Brother B doesn't hear the church, then he must be excluded from the church for being implacable (see [Rom 1:29-32 - Section VII,1,E](#)) and for being at variance (see [Gal 5:19-21 - Section VII,1,C](#)) with the church and be unto the church as a heathen man and a publican (a sinner outside the church).
- e. If the church determines that the Brother B is not guilty of Brother A's accusation, then Brother A will be excluded from the church for being a false accuser (see [2Ti 3:3 - Section VII,1,G](#)).

#### IX. Sins that don't merit church exclusion

1. The following sins don't merit church exclusion:
  - A. Sins that are not in the lists of excludable offences.
    - i. We must do all things according to God's word (**Mat 28:20; Joh 14:15**).
    - ii. If there is not a verse telling us to exclude a man for something, then we must not act outside of the scriptural commands.
  - B. Sins that are excludable offences, but were committed prior to baptism.
    - i. All sins that a man committed prior to his conversion are washed away at baptism (**1Co 6:11**).
    - ii. No church member should be judged for sins that he committed in his unconverted past.
  - C. Sins that are excludable offences, but are not commonly known.
    - i. Paul's instructions regarding church discipline are prefaced upon the sin under consideration being commonly reported among the church (**1Co 5:1**).
    - ii. Excludable sins that are not commonly known should be dealt with privately before they become commonly known.
2. How to deal with excludable sins that are not commonly known
  - A. If a brother errs from the truth, either in faith or conduct, a brother who learns of it should try to convert him from the error of his way (**Jam 5:19-20**).
  - B. If the brother is successful in converting him, he will have saved the erring brother from death to church fellowship (**Jam 5:20**).
  - C. This can only be done when the offense was private ("one convert him") and not publicly known.
  - D. If the brother is converted from the error of his way, his sin should be hidden from others because it is forgiven (**Jam 5:20**).
    - i. The matter should be covered and not told to others (**Pro 17:9**).
    - ii. The loving thing to do is to cover a sin that is private and can be covered (**Pro 10:12; 1Pe 4:8; Pro 19:11**).
    - iii. "Only love truly covers; anything else is but a cover up." (Jay Adams, *Competent to Counsel*, p. 228)

- E. If the sin is not commonly known, it is not a sin unto death (to church fellowship), and the brother should be prayed for to be forgiven (**1Jo 5:16-17**).

#### X. Restoration of church membership after exclusion

- 1. A church member who has been disciplined by the church should be restored to the church after he has been penitent and faithful for a period of one year.
  - A. The church in Corinth excluded a fornicator from their membership (**1Co 5**).
  - B. Paul wrote to the same church in **2Co 2:6-8** and told them to restore him.
    - i. They inflicted sufficient punishment on him (**2Co 2:6**).
    - ii. He was sorrowful for his sin (**2Co 2:7**).
    - iii. They were therefore told to forgive him and confirm their love for him (**2Co 6:8**).
  - C. There was a period of one year between Paul's writing of 1&2 Corinthians (**1Co 16:1-2 c/w 2Co 8:10-14 c/w 2Co 9:1-2**).
    - i. Therefore, there was a period of one year between the exclusion of the fornicator and his restoration to the church.
    - ii. The church in Corinth acted zealously in response to Paul's first epistle to them (**2Co 7:9-12**), and therefore, it can be assumed that they acted quickly and excluded the brother immediately upon receiving the letter.
    - iii. In that the punishment was inflicted immediately, it must be assumed that the sorrow which came as a result of the punishment began immediately (**2Co 2:6-7**).
    - iv. Therefore, the man was repentant while under church discipline for a period of one year.
    - v. Therefore, the probation period for an excluded brother should begin when he first repents and shows sorrow for his sin and should last for one year.
    - vi. Since the only example that we have in the Bible is a one year probationary period for church restoration, we will follow that pattern.
  - D. An excluded member's probationary period will not begin until he shows sincere sorrow and repentance for what he has done (**2Co 2:7**).
    - i. Simply saying, "I'm sorry," or "I messed up," or "I shouldn't have done that" in front of the church is not a display of sorrow and remorse for sin.
    - ii. The sin that caused his exclusion should be confessed in front of the church and called what it is: *sin and wickedness*.
    - iii. The following are examples of godly sorrow for sin:
      - a. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah." (**Psa 32:5**)
      - b. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. <sup>4</sup> For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. <sup>5</sup> My wounds stink and are corrupt because of my foolishness. <sup>6</sup> I am troubled; I am bowed down greatly; I go mourning all the day long. <sup>7</sup> For my loins are filled with a loathsome disease: and there is no soundness in my flesh. <sup>8</sup> I am feeble and sore broken: I have roared by reason of the disquietness of my heart. <sup>9</sup> Lord, all my

desire is before thee; and my groaning is not hid from thee. <sup>10</sup> My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me." (**Psa 38:3-10**)

- c. "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." (**Psa 51:1-4**)
  - d. "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (**Luk 15:21**)
  - iv. Until I see this attitude in an excluded brother, his probation and restoration process will not begin.
2. The church should restore an excluded brother to church membership in the spirit of meekness, lest we be tempted like he was (**Gal 6:1**).

#### XI. How to relate to excluded members

- 1. Mark and avoid them (**Rom 16:17**).
  - A. Mark v. - I. To put a mark upon. <sup>8</sup>. In immaterial sense: a. To make perceptible or recognizable, by some sign or indication. b. To manifest, 'testify' (one's approval, displeasure, etc.) by some significant act, or by reward or punishment. III. To notice or observe. <sup>13</sup>. To notice or keep the eye upon (a person or material object); to observe; to watch.
  - B. Avoid v. - III. To keep away from, keep from, keep off. <sup>8</sup>. (the usual current sense—a natural extension of 7): To leave alone, keep clear of or away from, shun; to have nothing to do with, refrain from: a. a person or place.
  - C. Those who cause divisions and offences contrary to the doctrine should be noted, left along, and kept away from.
  - D. Let them come to us; we should not go to them (**Jer 15:19**).
- 2. Note them and have no company with them (**2Th 3:14-15**).
  - A. Brethren who have been withdrawn from (**2Th 3:6**) should be noted.
    - i. Note v. - I. 1. a. *trans.* To observe or mark carefully; to give heed or attention to; to notice closely.
    - ii. We should be aware of who has been excluded from this church and not forget.
  - B. The church is not to *company* with commonly known sinners (**2Th 3:14 c/w 1Co 5:9-11**).
    - i. Company v. - 1. *trans.* To go in company with, to accompany; to keep company with, have society with.
    - ii. Company n. - 1. a. Companionship, fellowship, society; also *transf.* of things. *in company*: in the society of others, amidst other people, as opposed to alone; c. *to keep company (with)*: to associate with, frequent the society of;

- iii. Society - 1. a. Association with one's fellow men, *esp.* in a friendly or intimate manner; companionship or fellowship.
  - C. This means that we should not maintain companionship and fellowship, nor be friendly and intimate with excluded members.
  - D. We can be civil with them, but not warm and friendly like we were before they were put under discipline.
- 3. Admonish them as brethren, not enemies (**2Th 3:15**).
  - A. Admonish *v.* - 1. *gen.* To put (a person) in mind of duties; to counsel against wrong practices; to give authoritative or warning advice; to exhort, to warn.
  - B. Our communication with excluded brethren should be limited to telling them that they should repent and seek restoration in the church, and warning them of the chastisement they will face if they do not.
  - C. The admonition should be done in love, not in hatred.
- 4. Do not bid a heretic Godspeed (**2Jo 1:9-10**).
  - A. Godspeed - 1. *to bid (wish) one God-speed*, to utter the words 'God speed (you)'; *esp.* to express a wish for the success of one who is setting out on some journey or enterprise.
  - B. Do not wish success to heretics or other excluded, unrepentant sinners.
  - C. Do not tell them that you hope that everything goes well for them.
  - D. To do so is to show approval of their sin and rebellion and be a partaker of their evil deeds (**2Jo 1:11**).
- 5. How to deal with excluded members who are family members or business associates who cannot be completely avoided.
  - A. We will not always be able to entirely avoid excluded church members.
  - B. They could be our wives, husbands, children, business associates, etc. and therefore existing relationships will have to be maintained in some cases (especially marriage).
  - C. In the case of immediate family members who have been excluded and are unrepentant, fulfill your duty to them as family members.
  - D. In the case of extended family members, avoid them when possible.
  - E. In the case of business associates, treat them as other business associates with whom you are not friends.
  - F. Always make sure they know that you do not approve of their unrepentant lifestyle.