

THE KINGDOM OF CHRIST



"If any man speak, let him speak as the oracles of God." I Peter 4:11

MEMORIAL

BROTHER C. R. TURNER, EVANGELIST

by

SISTER MILDRED L. TURNER, WIFE

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1976

Printed by Geddes Press
Pasadena, California

MEMORIAL

Brother C. R. Turner, Evangelist

Cecil Ray Turner was born March 23, 1895, in Monroe County, Kentucky and departed this life November 1, 1974 in Independence, Missouri. He was laid to rest in Sullivan, Illinois. He grew up on a farm in Kentucky until he moved to Illinois in 1915, where he continued tilling the soil, until 1926. In that year he purchased a blacksmith shop in Kemp, Illinois. He obeyed his Lord in baptism in 1913, and in 1920 began occasional preaching. He held his first meeting in Lyons, Indiana, in 1934, and in the following year disposed of his business interests, to devote full time to evangelistic work.

Brother Turner declared that from childhood he had a desire to preach, and looked forward to the day when he could go to a Bible College and learn how, but this was all changed when someone handed him a copy of the Apostolic Review. From such able writers as E. M. Zerr, Daniel Sommer, W. G. Roberts, et. al., he found that the colleges were an innovation and an addition to God's divine arrangement, and the church is an all-sufficient and perfect organization. He later attended three Bible Readings under the instruction of E.M. Zerr, and one under W. Carl Ketcherside.

He married Roxie May Turner, a childhood sweetheart, of Monroe County, Kentucky, February 1, 1915 and she preceded him in death February 22, 1956. To this union were born four children: Helen Marie Adams of Sullivan, Illinois, Irene Fleener of Lovington, Illinois, Ruth Honn of Sullivan Illinois and Ray C Turner of

Lee's Summit, Missouri, besides twelve grandchildren and twelve great-grandchildren.

On January 19, 1958 he and Mildred L. Davidson were united in marriage. She had two daughters; Kay Frances Bezell of Woodland, California and Letha Anita Tan of Los Angeles, California that loved him dearly, and seven grandchildren. A Birthday Book that was never forwarded with this inscription: "From: All of the Bezell's who have appreciated having you for our Father and Grandfather all these years."

An excerpt from Brother F. Wilford Landes in The Gospel Message. "He was a serious Bible student and a fearless proclaimer of its truths. Boldly he sounded forth to sinner and saint the will of God. He accepted the Bible as his only guide and applied it equally to himself, as to others. His conservatism was often criticized, but he held many individuals and congregations from drifting into the liberalism and modernism that infects the church today. He shall be missed and not replaced."

This book was one study he wanted all to hear. The Outline was made for Vincennes, Indiana in 1948 and the last time it was given at Gardner, Kansas in 1974. C. R. had given it more than once in several places and had three places scheduled for this Study in 1975. I pray that it will help others as much as it has helped me to face the days ahead.

Mildred L. Turner, Wife

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THE KINGDOM OF CHRIST

CHURCH GOVERNMENT

CHURCH AND KINGDOM SAME

2 Thess. 1:4,5

I. Government Of The Church: Is there such a thing as government in the church? Is government necessary in the church? It is in a nation, (Prov. 14:34) organization, lodges, business firms and homes.

1. Necessary.—God placed it there, (1 Cor. 12:28). “A governing, government.” - Thayer. (Question: Where are your headquarters? HEAVEN)

2. Form Of Government:

a. Not a democracy—Not left to the people to legislate.

b. Absolute Monarchy. (Matt. 28:18). All power - Gr. EXOUSIA—“Delegated power.” - Thayer. (Rom. 8:1,2)

(1). Monarch—Sole Supreme Ruler.

(2.) Absolute Monarchy. A Monarchy is called an absolute Monarchy, when there are no constitutional limitations on the Monarch's power. Matt. 28:18.

NOTE: Christ is the sole supreme ruler, with no constitutional limitations on his power. He gives orders and we obey. Matt. 28:19,20. *CAN'T* leave questions of government to the vote of members.

3. New Testament is our law book. The Bible *MUST* settle all questions.

- a. Teaches us how to *become a christian*.
- b. How to *live a christian*. Matt. 28:19,20.

4. Christ's law must be enforced. James 4:12; Rom. 8:1,2.

- a. Law without penalty, no good. Example: (Num. 15:32-36). 1 Tim. 1:8-10. Penal Law.

- b. Compare civil laws to law of Christ.

- (1). Officers enforce law, people back them up by their moral support. This should be carried out in Church and Civil Government today.

A. THE CHURCH AS AN ORGANIZATION: Acts 13:1; 1 Cor. 12:28; Eph. 4:8-16; Eph. 2:19-22. Corner stone—"For as the corner stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles." - Thayer.

CHRIST

Spiritually gifted prophets. Eph. 4:11.

A (Apostles). P. (Prophets) Acts 13:1; Acts 11:27-30

ELDERS DEACONS EVANGELISTS Non-official Members

Acts 20:17	Elders	{ Age &	} These titles all apply to one class of officers in the church.
1 Tim. 4:14	Presbytery	} Experience	
Titus 1:7	Bishops	{ Develop &	
Acts 20:28	Overseers	} Superintend	
1 Pet. 5:4	Shepherds	{ Feed &	
Eph. 4:11	Pastors	} Lead	

Other Titles: Added by Man.

- | | |
|-------------------|----------------------------|
| 1. Pope | 7. Priest |
| 2. Cardinal | 8. Monk |
| 3. Arch Bishop | 9. Nun |
| 4. Reverend | 10. Lady Superior (Mother) |
| 5. Right Reverend | 11. Presiding Elder |
| 6. Doctor | 12. Father etc. etc. |

MEANING OF THE TITLES:

1. Elder. "adj. 1. Older; of the greater age or earlier birth. 2. earlier; former; of or pertaining to former time. 3. Belonging to a more mature time, or age; later in life. 4. Prior or superior, in rank, office, validity, etc.: senior; as, an elder title. n. 1. One who lived at an earlier period; esp., an ancestor. 2. One who is older; a senior. b. an aged person. 3. A person who, on account of his age, occupies the office of ruler or judge; hence one of certain officers, in various churches, given special functions or authority consistent with their experience or dignity." - Webster. Gr. PRESBUTEROS - "elder; used 1. of age; a. where two persons are

spoken of, the elder: Lk. 15:25. b. univ. advanced in life, an elder, a senior: . . . 2. a term of rank or office; as such borne by. A. among the Jews, a. members of the great council or Sanhedrin (because in earlier times the rulers of the people, judges, etc., were selected from the elderly men): . . . B. those who in separate cities managed public affairs and administered justice: . . . b. Among Christians, those who preside over the assemblies (or Churches):” - Thayer.

2. Presbytery. Gr. **PRESBUTERION** - “*body of elders, presbytery, senate, council: . . . of the Jewish elders . . . of the leaders of any body (church) of christians, 1 Tim. 4:14.*” - Thayer.
3. Bishop - Gr. - **EPISKOPOS** - “an overseer, a man charged with the duty of seeing that things to be done by others are done right, any curator (a person having the care of anything), guardian, or superintendent: . . . hence in the N. T. . . . guardian of souls, one who watches over their welfare: 1 Pet. 2:25.” - Thayer.
4. Overseer - Gr. - **EPISKOPOS** - Note: Bishop and overseer come from the same Greek word.
5. Pastor - Gr. - **POIMEN** - “*A. herdsman, esp. a shepherd; (First Def. - Thayer) b. Metaph. the presiding officer, manager, director, of any assembly:*” so of Christ the head of the church, Jno. 10:16; 1 Pet. 2:25; Heb. 13:20, (of the Jewish Messiah, 1 Sam. 16:13 (B. C. 1018) David anointed King, Ezek. 34:23 (B. C. 585) Christ, 433 between; of the overseers of the Christian assemblies (A. V. pastors), Eph. 4:11; . . . ” - Thayer. Pastor 1, Shepherd 17.

B. There are three classes of officers in the church:

1. Evangelists.
2. Elders
3. Deacons.

Qualifications For Each:

1. Evangelists. (2 Tim. 2:1,2; 4:1-4; 1 Tim. 4:12-16; 5:21 . . .). 2 Tim. 4:2, *Instant*—"To be at hand, be ready." - Thayer. *In season out of season*—The prospect is more favorable at times . . . but the evangelist should not wait until he finds it more convenient (for himself) to press the gospel.
2. Elders. (1 Tim. 3:1-7; Titus 1:5-9).
3. Deacons. (1 Tim. 3:8-13).

Note: These officers are not elected by vote of the members, but must have the above qualifications before they are eligible for the offices. Elders and Deacons are to work *locally*, while the work of an evangelist is general, where ever needed.

Work for each:

1. Evangelists: "In the N. T., an evangelist, a preacher of the gospel." . . . not fixed in any one place, but traveling as a missionary to preach the gospel and establish churches." - Robinson. Gr. - EUAGGELISTES - "A bringer of good tidings, an evangelist . . . this name is given in the N. T. to those heralds of salvation through Christ who are not apostles. Acts 21:8; Eph. 4:11; 2 Tim. 4:5" - Thayer. (2 Tim. 2:2; Acts 8:5; 2 Tim. 4:2; Titus 1:5,13; 1 Tim. 5:19-22). 1 Tim. 5:19. The eldership is very important, and because of its public character of rulership, bringing it into contact with all classes of persons, it is exposed to the suspicions and little jealousies of those who might desire to injure the

good name of the men in office. On the other hand, these officials are human and might fall a victim to their own unrighteous ambitions. (See Acts 20:30). As a safeguard, then, both to the eldership and the congregation, Paul directs that at least two witnesses be available before the evangelist may receive (which means to consider) an accusation against an elder. If one or more of the elders sin, charges can be brought against him by two or more witnesses, and an evangelist or evangelists can be called in to hear the charges, depose the elder or elders as the case may be from office, unless they repent.

2. Elders: (Acts 20:28; 1 Pet. 5:1-3; Heb. 13:17; 1 Tim. 5:17,18). 1 Pet. 5:2, *Taking the oversight*—“To look upon, inspect, oversee, look after, care for.” - Thayer. 1 Tim. 5:17, *Well*—Very efficient, give their whole time to the ministry of the word.
3. Deacons: (Acts 6:1-6) Looking after the temporal affairs.

Note: Since elders and deacons must have certain qualifications, the Lord has provided a temporary government, so the church can function in all of its governing powers until men can qualify to take over permanently.

RESPONSIBILITIES OF DEACONS

DEACON. - Gr. - DIAKONOS n. “One who executes the commands of another, esp. of a master; a servant, attendant, minister; 2. a deacon, one who by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use. . . . Phil. 1:1; 1 Tim.

3:8,12, compare Acts 6:3 following; a deaconess, a woman to whom the care of either poor or sick women was entrusted, Rom. 16:1. 3. a waiter, one who serves food and drink: Jno. 2:5,9." - Thayer.

QUALIFICATIONS: (1 Tim. 3:8-13; Acts 6:1-5).

By the qualifications one can see that there is work for deacons which requires men of dependability. Surely God would not require stiff qualifications of deacons if there is nothing for them to do.

ORIGIN OF DEACONS (official), Acts 6:1-6.

This shows that the work of deacons is of a temporal nature. The apostles were administering spiritual needs to the people (the gospel) while the deacons were to administer temporal needs. We sometimes wonder why there is not more said in the Bible regarding the work of the deacons, since we do have the work of elders and evangelists outlined. Well their work is looking after spiritual needs of the church and these needs will never change, always the same, while the work of the deacons is of a temporal nature and is always subject to meet the changing conditions.

There was a special condition in Jerusalem at that time which required special attention, but we have no such conditions now. Shall we say that because we don't have that condition, the church doesn't need deacons? No, that would be unsound reasoning. That was A. D. 33, and Paul gave the qualification to Timothy A. D. 65. The apostles set a "precedent" here that has never been changed, that of having deacons to take care of the temporal needs of each local congregation. Some things are implied that are not specifically stated.

The same is true of financing the church. Paul set a precedent in 1 Cor. 16:1,2 that was never changed.

The statement, "it is not reason that we should leave the word of God and serve tables," is strong inference that there are two phases of work, 1. looking after the spiritual needs of the church, 2. looking after the temporal needs. I believe this scripture is enough to show this. Then deacons (official) are to serve in temporal things while the elders are to serve in spiritual matters.

This certainly does not imply that they are to do all the work (bodily), any more than the elders are to do all the teaching (personally). Just because those men were appointed to look after the work, did not make it wrong to ask some other brother or sister to pass a bowl of soup to a widow across the table or to go and buy some food from the market for them, but they were in charge of all this work. The work of those men was not confined to feeding the widows, but to see that no one went hungry, Acts 6:2,3.

There are so many phases of work in the church today that did not exist in those days. They had no church houses to keep up. Some congregations today have bus service for those who have no conveyance. Some have church houses to build. Some body must look after repairing the house, painting, ordering the winter's fuel, or paying the gas bill, replacing a broken window pane, etc., etc., I say there are so many different things that need attention besides looking after the widows and the poor. Certainly all this is to be in **CHARGE OF THE DEACONS.**

We can begin to see why they must be men who are dependable. So many congregations seem to think, just any one can be a deacon, because they are just figure

heads anyway. The elders act in the capacity of elders and deacons too. They handle the church funds, write all the checks, have the say about looking after all the material things of the church. The deacons are just deacons in name only. Under the law the Levites did the service of the Tabernacle (Num. 3:6-8). Numbers 18:1-3 shows that God made a distinction between the Priests and Levites. Those things were written for our learning. Could it be that we should learn that God is not pleased when we do things in a haphazard way and that God is technical about little things?

If we are going to have deacons, then let them be men who have the scriptural qualifications and let them do the work of deacons.

If the elders would be more concerned about the spiritual needs of the church, and let the deacons take care of its temporal needs. I am sure we would do more good. There **MUST** be work for the deacons besides **PASSING THE EMBLEMS!** That has been the idea of some brethren, that is about all the deacons are for, is to pass the song books and then pass the emblems! This is the work of deacons (servants) all right, but not necessarily the official deacons or servants.

But says one, if we were to turn the running of the temporal affairs over to the deacons, they might waste the Lord's money and use it unwisely. Why would they be any more likely to do that than the elders? A lot of elders waste it too, by their poor judgment. Both elders and deacons should be men of good judgment.

The deacons should not take things into their hands and handle the affairs of the church as if the finance belonged to them, any more than the elders should take over the spiritual part as if they owned the church.

There should be mutual understanding and agreement between elders, deacons and the whole congregation. We should work together as one big family. Since we are the family of God then we should help each other carry out the great work of our Master.

It is no more reasonable to expect the (official) deacons to do all the temporal service of the church, than to expect the elders to do all the spiritual work of the church. For instance the elders are to feed the flock, yet we know they are not to do all the teaching. That would conflict with other scriptures, such as: "exhort one another," and "body edify itself in love." Again, the elders are responsible for each member's conduct, according to Paul, Heb. 13:17, ". . . for they watch for your souls, as they that must give account . . ." Yet in Gal. 6:1 we are told that every one who is spiritual should be interested in restoring those who step aside.

We certainly can use this for a bases of our reasoning regarding the work of deacons. They have charge of the temporal affairs, but that does not mean that no one can serve except them. It is not even reasonable that they should spend their time from their family and work to do church work and all the other members be free to go about their own affairs. God expects us to be fair with each other. Instead of saying, "That is the deacon's job, let them do it," let each say to the deacons, "we are ready and willing to assist you any time, just let us know."

I believe there is a lot more to do, both temporal and spiritual than most congregations are getting done. Because in most cases, each one waits for the other fellow to do it. Another reason may be, because we have not applied the eye salve (Rev. 3:18) and thus

do not have a spiritual vision or conception of what a working church is like.

Another question: Do the deacons have any authority? If so, to what extent? There is nothing said on the subject, except that they are "appointed over this business." See Acts 6:3.

Paul, in writing Timothy regarding qualifications for elders, gave the qualifications for deacons in the same chapter, connecting them with the word, "likewise." Then when writing Titus instructed him to ordain elders in every city, which implies that an evangelist is to appoint deacons the same as elders. Since this is God's arrangement to appoint deacons over the temporal affairs, and elders over the spiritual affairs, why then, do not deacons have charge of that work, the same as elders have charge of the spiritual affairs? But, you say, that would not do, for they might be too free to spend the Lord's money! Then we could use the same argument regarding elders!

I believe that so long as the deacons are carrying out their work according to principles of the New Testament, that they should be respected, and should not be held back from doing their full duty. Sure, it would be wise and right to counsel with the elders and others too, but they are the ones who have that work assigned to them after all, and not elders.

When they begin to use poor judgment or misuse the Lord's money would be time for the elders to step in and correct them just as they would any other member who does wrong.

The deacons have a work to do, let's let them do it! Remember that they are under the spiritual guidance of the elders the same as the unofficial servants.

C. Temporary Government:

1. Evangelist in charge. Titus 1:1-5; 1:13; 2:15.

Note: An evangelist has authority until men are developed for elders, then he should appoint them over the congregation and he has no more authority over that congregation. The evangelist is to work himself "out" instead of "in." The modern "Pastor" system is not taught in the Bible. The church is to be self edifying. Rom. 14:19; 15:14; 1 Cor. 14:12; 1 Thess. 5:11; Eph. 4:12-16; Heb. 3:13; 10:25; Phil. 1:1.

D. Permanent Government:

1. Elders over every congregation. (Acts 14:19-23; about 17 years between, Titus 1:5). This work was assigned to evangelists by apostle. See Matt. 16:19.
2. Elders are not to rule as tyrants (unrestrained ruler, a cruel master). (1 Pet. 5:1-3).—"*being lords over God's heritage.*" Gr. - KATAKUR-IEUO - "a. To bring under ones power, to subject to one's self, to subdue, master; b. to hold in subjection, be the master of, exercise lordship over." - Thayer. "To lord it against or over anyone, i.e. 1. generally, to exercise authority over. 2. spec. to get the mastery of, to subdue." - Robinson. (R. S. V.), "Not as domineering over those in your charge but being examples to the flock." "Not as exercising lordship over your possessions." - Englishman's Greek New Testament.

Note: The manner of ruling is not the subject, but the motive or attitude of the rulers. Many times

when elders enforce the laws of Christ, some will say, "they are lording it over God's heritage!" But to do that, elders would have to rule as if the church belonged to them, that is, try to get the mastery of, or subdue the members, or over power them and bring them to their wishes regardless of the scriptures!

Qualifications for elders analyzed: 1 Tim. 3:1-7; Titus 1:5-9. - Only four that are not required of every christian.

- (1) 1. Husband of one wife - (R. S. V. Married only once.) - a married man, having only one wife. In those loose times of divorce, men might be converted who had successively several wives. Divorce for unscriptural reasons would not free a man from his first wife, hence, the limitation to those who had only one living wife. I do not think there is any reference to remarriage after the death of a wife. Matt. 19:9.
2. Vigilant - Gr. - NEPHALEOS - "sober, temperate; abstaining from wine, either entirely (Josephus Antt. 3:12,2) or at least from its immoderate use:" - Thayer. (R. V. temperate) - different word to vigilant in 1 Pet. 5:8.
3. Sober - Gr. - SOPHRON - same as Titus 1:8. (R. V. "soberminded"), (R. S. V. "sensible").
4. Good behaviour - (R. V. "orderly"), (R. S. V. "dignified"). Life as a whole is orderly. Phil. 1:27.
5. Given to hospitality - Kind and generous reception of strangers and guests. Heb. 13:2.

- (2) 6. Apt to teach - For degree, see Titus 1:9; sound doctrine (2 Tim. 4:3), gainsayer - one who talks against the truth. Some use 2 Tim. 2:24; for excuse for not being public teachers. 1 Pet. 3:15.
7. Not given to wine - "given to wine, drunken" - Thayer. Ephesus was made up of Gentiles whose morals were very low. 1 Tim. 5:23; 1:3. Timothy was at Ephesus and the water was bothering him.
8. Not a striker - fighter. Rom. 12:17-21.
9. Not greedy of *filthy lucre* - "A covetous person who is unscrupulous as to modes of getting money." - Thayer. - Eager for base gain.

Note: Men who are covetous and unscrupulous as to modes or ways of getting money are not to be chosen.

10. Patient - Gr. - EPIELKES - "Seemly, suitable, 2. Equitable, (just, fairness in dealing), fair, mild, gentle." - Thayer.
11. Not a brawler - Quarrelsome. Matt. 5:9. Contentious.
12. Not covetous - Desire for what belongs to another. Greedy of wealth with view of hoarding it. - Webster. Eph. 5:5. No covetous person hath any inheritance in the Kingdom of Heaven.
- (3)13. One that ruleth well his own house - This includes wife as well as children. Wife must not try to run the church. Also includes bond-servants. Having his CHILDREN in subjection with all gravity." RULE: Rendered, be over 1,

maintain 1, rule 5. Eli was a good man, but he didn't have the ability to rule. 1 Sam. 2:22-25; 3:13.

- a. gravity - (means the children must be taught to obey and respect him as the head of the house) - reverential respect. (See Titus 1:6).
FAITHFUL: - Gr. - **P I S T O S** - "1. trusty, faithful; . . . one who kept his plighted faith, . . . worthy of trust; that can be relied on: . . . 2. easily persuaded; believing, confiding, trusting, . . . one who has become convinced that Jesus is the Messiah and the author of salvation . . . a believer:" - Thayer. **RIOT** - "an abandoned, dissolute, life; profligacy (wastefulness), prodigality (extravagance in expenditure)." - Thayer. **U N R U L Y** - "that cannot be subjected to control, disobedient." - Thayer.
- b. children - Gr. - **TEKNON** - "univ. and without regard to sex, child." - Thayer. Ref. where it is rendered "child" - Lk. 1:7; Acts 7:5; Rev. 12:4. "children" - Matt. 7:11; 10:21; children and child both from **TEKNON** in Matt. 10:21. Rendered child 77, daughter 1, son 21.

(4) 14. Not a novice - New convert.

15. Good report - General public speak well of him.
16. Not self willed - Pleasing one's self, bull headed.
17. Not soon angry. Refer to 8.
18. Lover of good men.
19. Just - Equitable (See 10). One who is consider-

ate of the rights of others. Sets forth the idea there may be some judging to do. John 7:24; Matt. 7:1.

20. Holy - "Undefined by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious." - Thayer.
21. Temperate - Self control. Gr. - EGKRATES - "Controlling one's self . . ." - Thayer.

Review questions on preceding pages:

1. What form of government does Christ have in his kingdom or church?
2. How do we know? Matt. 28:18.
3. Who is king?
4. Where do we find laws to govern the kingdom? N. T.
5. Is law without penalty any good?
6. Give O. T. example. Numbers 15:32-36.
7. In civil government, are officers supposed to enforce law?
8. What should be the attitude of the citizens? Apply to church.
9. Should they sympathize with the law breakers?
10. State what constitutes the organization or church? (diagram)
11. How many classes of officials? Name them.
12. How many titles are applied to the elders? Name them.

13. How many qualifications are required of elders that are not required of every christian?

14. Name them. 1. Husband of one wife. 2. One that ruleth well his own house. 3. Apt to teach. 4. Not a novice.

Note: Why can't we have elders? Answer. Brethren are not consecrating themselves to the work of Our Lord! 1 Tim. 3:1. Should develop talent for elders. Should elder resign if only one left? No because he was qualified.

II. Personal Offences (Read Luke 17:1-5). Repent - Gr. - META-NOEO - "To change one's mind: i.e. to repent (to feel sorry that one has done this or that, Jno. 3:9) of having offended someone, Lk. 17:3 sq. (following);" - Thayer. We are under no obligation to forgive those who do not repent.

Remarks: Let us study this subject tonight as if we are wanting to know just exactly how to settle personal troubles - Also with the attitude that none of us have always tried to settle them the right way. If any of you were to tell me you have always tried to settle personal differences the scriptural way, it would be hard for me to believe - This is one of the greatest, if not the greatest weakness of the church. Most church troubles start from personal differences. When a private injury is made public and becomes known promiscuously and generally, it passes from the realm of a private to that of a public offence. The wisdom of God is shown here in making a definite distinction between the two. Private offences directly affect individuals only.

1. Some reasons for wanting private offences settled before reaching the public:

- a. To make it easier to adjust - The more people entangled the more difficult to correct.
- b. To limit the influence of the trespass on the lives of weak brethren (Rom. 15:1; 1 Thess. 5:14). Feeble minded - Timid ones that are easily discouraged by persecution or cast down by trouble. Faint hearted. ILL. Weak member giving up from discouragement.
- c. To keep the church from being distracted from its major task of saving humanity - The mission of the church is that of its founder. "To seek and to save the lost."
- d. To keep the world from *blaspheming* ("3. irreverence toward anything regarded as sacred." - Webster) the gospel of Christ. Rom. 2:17-25. The enemy of the church is constantly watching the church, not for her good, but for the overthrow of it. Satan is pleased when he can sow discord among brethren and cause confusion among brethren who formerly worked together. It has a good effect on the world when the church excludes the guilty from its fellowship, but at the same time it is harmful and has a very bad effect on the world for members to parade their petty accusations against each other publicly. ILL. A sister called at least six persons on the phone and told every one the details of how a sister had mistreated her. In every case closed the conversation by warning them to not tell any one for it was a private offence and I suppose I'll have to talk to her about it first!!

THE LAW FOR PERSONAL OFFENCES (Matt. 18:15-17)

Note: "When Jesus was on earth he taught many things that could apply only while he lived, and others that were to become a part of the permanent law of his kingdom. The passage started with this verse 15 is one of the latter, for it includes mention of the church (verse 17) and that would have to be after he had gone to his father. Furthermore, there is nothing in the teaching of the apostles that disagrees with this passage, hence we are bound to conclude it is a law of the Lord today. The first thing a brother should do if another does him wrong, is to tell him to his face in the absence of any other person, and without having said a word to any one else. It may be that the brother does not realize what he has done and will gladly adjust the difficulty. In such an event the trouble will be settled and it should never be made known, to another one." - E. M. Zerr.

2. Analysis Of This Basic Law:

a. Subjects (persons involved).

(1) Brethren in relation.

(2) Two in number.

(a) The offender and the offended.

b. Action is manifested in two words.

(1) "go" and "tell" —

c. The direction of the action.

(1) From the offended to the offender. Some say, "It won't do any good" - He might

abuse you, slam the door in your face, might even want to fight. All this doesn't excuse you from the command.

Note: It is obligatory upon the offended to go to the offender. When he arrives, *he is to tell the offender of his faults. He should come to me.* That isn't what Jesus said - If he did you wrong intentionally, he is not apt to come to you. If he did it in ignorance, he would not know you are offended. The law is specific.

d. Method of adjustment is set forth in one word, "alone."

(1) This positively forbids the circulation of the fault by the offended, prior to the time he has gone to his brother and told him of the matter.

Note: How many times this has been violated in the past!! When we ignore God's law, we have to suffer.

e. The purpose of the action and method.

(1) "Gain thy brother." How important it is that we always remember this.

(a) For thyself by restoring good feeling.

(b) For God by leading him to a sense of sin and repentance.

Note: What ever is necessary to gain our brother without compromising God's Word, should be done. This necessitates "love, forbearance, kindness, etc." - forbearance - "2. a refraining from the enforcement of what is due," - Webster. Rom. 12:17-21.

f. What is expected of the offender to make adjustment?

(1) Depends on the nature of the case.

Second Procedure:

a. He must select one or two and take with him for another interview.

(1) *They are not mere observers. "If he shall neglect to hear them," proves they are to admonish and intercede in hope of effecting a settlement.*

(2) The witnesses must be members of reputation, who will have the proper influence on the brother. Remember we are still trying to save him.

Third Effort:

a. Tell it to the church.

(1) Elders should call on witnesses to testify, to determine if he has complied with the scriptures.

(2) If the brother doesn't repent, exclude him from the church.

(a) Note: "Heathen and publican" are equivalent to "excluding him" in that he will be put in the realm of Satan (1 Cor. 5:5). Naturally he should be notified that the scriptures have been complied with in his case, and that on a certain date and time he will be excluded from fellowship by the church, if he is not present to correct himself,

also that it is no longer a private affair, and that he will be expected to make a public apology as well as to his brother whom he offended. 2 Cor. 2:9.

Review questions over study on personal differences:

1. What two words did we learn are used interchangeably?
2. Name the two classes of offences or trespasses.
3. How many parties should be "directly" affected by private offences?
4. When some one tells us of an offence committed against him, what should be our answer or rather question? (Have you complied with the scriptures in trying to settle it?)
5. What is one of the greatest weaknesses of christians?
6. Is the Bible plain on that subject? (Yes, Matt. 18:15-17)
7. Then is there any excuse for petty differences hindering the church?
8. Name some reasons for settling personal differences before it is made public. (1. easier to adjust, 2. because of the influence it might have on lives of the weak members, 3. So the church will not be hindered from its major work, namely, saving souls, 4. to keep the world from blaspheming the gospel.
9. In personal difference, who are the persons involved? (brethren)

10. How many?
11. Action is manifested in what two words? (“go” and “tell”)
12. Method of adjusting is set forth in what word? (“alone”)
13. What does this positively forbid? (the circulation of the fault by the offended prior to his visit to tell him of his faults)
14. What is the purpose of the action and method? (“gain thy brother”)
15. Name some of the attributes we need in carrying this out scripturally? (love, forbearance, kindness, etc.)
16. Is the offender always at fault?
17. If the offender refuses to consider the offence, what is the next step?
18. Are these witnesses to intercede for the offended?
19. Should the witnesses be members of the church?
20. What is the motive back of these visits? (restore good feeling, gain brother)
21. What is the third effort if he doesn’t hear these brethren?
22. What should the church do, if he still refuses to repent?
23. If he does repent, what will it take to correct the offence now? (public confession before the church, and a personal confession to the one he has offended)

24. How many should engage in the withdrawal?
(1 Cor. 5:4)
25. Who should take the lead in the action? (elders,
or evangelist in charge).

III. Discipline In The Church.

1. Necessary:

- a. In home. (Eph. 6:4, (Passionate and unreasonable rebukes, intemperate language, and cruel usage, would provoke resentment on the part of children). Col. 3:21; 1 Sam. 2: 22-25; 3:13; Prov. 13:24; 19:18; 22:6,15; 23:13,14; 29:15,17).
- b. In schoolroom. Remarks concerning taking correction out of the schools, results seen.
- c. In nation. Prov. 14:34.
- d. In the church.

2. What is Discipline? Wrong idea.

- a. Definition: "a. to instruct, educate, train and inform. b. to correct, chastise, punish and admonish." - Thayer. Same is true concerning doctrine — is teaching.

(1) Then: first, "instructive," second, "corrective."

Note: Necessary teaching - many don't know their duty and thus neglect it.

3. Should be taught:

- a. To be faithful to attend all church activities.
ILL. Soldiers in training camp. 1 Pet. 2:2;
Heb. 10:25.

- b. To love each other. (Prov. 10:12; 1 Pet. 1:22; 2:17; Col. 2:2; 1 John 3:14, 15; 1 Pet. 4:8). Example: Lodge members sticking together.
- c. Be interested in the welfare of others. (Rom. 15:1,2; 1 Cor. 10:24).
- d. Be willing to take wrong. (1 Cor. 6:7; Rom. 12:17-21; 1 Pet. 2:20).
- e. How to take care of personal differences. (Matt. 18:15-17).
- f. How awfully wrong it is to gossip and cause heart aches and friction in the church, home and community. Prov. 6:16-19.
- g. How it grieves our Saviour when we do wrong. Matt. 23:37.
- h. To respect those who are in authority in the church, and when we ignore their advise and teaching (if scriptural), we ignore God, Christ and the Holy Spirit. (1 Thess. 5:12, 13).

Note: In order to grow, must have proper nourishment (word of God), proper exercise (our christian duty). ILL. Baby. 1 Pet. 2:2; Rom. 12:1,2.

- 4. We can DISCIPLINE OURSELVES, if we will try. (Jas. 1:22-25; Acts 20:28; 1 Tim. 4:16; 1 Cor. 3:10; 9:27; 11:31; Titus 2:11,12; 1 Pet. 2:11).
- 5. Our Responsibility In Keeping The Church Pure:
 - a. First Step. (Gal. 6:1,2).

- b. How long should we wait? Give example of infection. Not at service, call on them. Gal. 6:1,2. Apply to Church—Doctrine vs preacher. ADAGES (ancient proverbs) “ounce of prevention . . . ” “Stitch in time . . . ” “Nip it in the bud . . . ”—EXAMPLES: 1. Leaky roof; 2. Bursted water pipe; 3. Gas leak; 4. Infection. *Apply To Soul.*
- c. Whose duty is this work? (Gal. 6:1). Spiritual - Gr. - PNEUMATIKOS - “one who is filled with and governed by the spirit of God.” - Thayer. “Hence it means any faithful member of the church, not the elders only as is generally thought.” - E. M. ZERR. “It is the duty of every member of the congregation to act in trying to restore the one who has been overtaken.” - E. M. Zerr.
- d. How to go about restoring: (Delinquents). “Failing in duty; offending by neglect or violation of duty or of law.” - DELINQUENCY - “Failure, omission, or violation, of duty; fault; misdeed.” - Webster.
- (1) Visitation by members. Should make the approach with an apology.
 - (2) Discuss delinquents at business meetings.
 - (3) Assign different ones to visit. Asking for volunteers doesn't always work.
 - (4) Ones in authority should set the example. (1 Pet. 5:3; 1 Tim. 4:12).

Review Questions Over Above Study:

1. Is discipline in the home, taught in the Bible?

2. Quote Eph. 6:4.
3. Does “provoke not” mean to let them have their way?
4. Does not this show that parents are to use good judgment in their correction?
5. According to Solomon, do parents who allow their children to go without correction love them?
6. What does he teach the lack of discipline will cause them to do? Prov. 23:14; 29:15 - Bring mother to shame, lose his soul.
7. What is the wrong idea some have regarding church discipline?
8. Can you give definitions of discipline? a. To instruct, educate, train, and inform. b. To correct, chastise, punish and admonish.
9. Should members of the church be taught their duty?
10. What two things are necessary for spiritual growth? Proper nourishment and proper exercise.
11. Of what do they consist?
12. What will eliminate public discipline? Discipline ourselves.
13. Are we supposed to discipline ourselves?
14. How may we do it? (Jas. 1:22)
15. Do the scriptures teach the church be kept pure?

16. What is the first step toward a brother or sister who is overtaken in a fault? Gal. 6:1,2.

17. How long should we wait?

18. Whose responsibility is this?

6. Disfellowshipping Members:

a. This is a command of God. "Deviating from the prescribed order or rule." - Thayer. (2 Thess. 3:6,14,15; 1 Cor. 5:4,5,12,13).

b. Who is subject to withdrawal? (2 Thess. 3:6). R. S. V. ". . . that you keep away from any brother who is living in idleness and not in accord with the tradition . . ."

Note: Heb. 10:25 - *Forsake* - "to quit or leave entirely; to desert." - Webster. *Assembling of ourselves together*. "this does not apply to any one of the public gatherings of Christians any more than it does to another. The assembling to have the Lord's Supper is included in the passage, but it does not apply to that any more than to any other scriptural gathering of the Church. Malachi 3:16 is clearly a prediction of conditions to exist in the dispensation of Christ, and it says, "Then they that feared the Lord spake often one to another . . ." They cannot do this unless they are together and coming together once a week cannot truly be said to be "often." *The day* first refers to the day when the city of Jerusalem was to be destroyed, which was near at hand. At that time a general disturbance was expected when many opportunities for assembling would be hindered and in some place would be completely impossible. Since that event is now past, *the day*

means the judgment day when all opportunities for Christians assembling will be forever ended on earth. We can *see the day approaching* by faith, for each day brings us "one day nearer our father's house than ever before." (Rom. 13: 11). ILL. How many members do you have? 50. How many in regular attendance? About 18. Remembering the government in Christ's kingdom is an absolute Monarchy, our business is to carry out the laws of God. Church is local in government. Each local congregation was a self governing unit in the days of the apostles. Those in each community banded together constituted the church in that community. (Acts 13:1; 11: 26; 14:27; Eph. 1:1; Phil. 1:1; Gal. 1:2)

- c. Every christian must be a member of some *local congregation* (Col. 4:9 - local membership) and thus be under the authority of that local unit. (Acts 20:28; Heb. 13:17). Elders authority is in the Word of God. Evangelists are to be under elders.
- d. Each congregation is to act upon her own, and is not subject to the will of other congregations in the transaction of her business affairs. For this reason, elders were appointed "in every church." (Acts 14:23), and in "every city," (Titus 1:5). The extent of their rule (Acts 20: 28; 1 Pet. 5:1,2).

7. Purpose:

- a. Good of the offender.
 - (1) Our profit (Heb. 12:10).
 - (2) Yield fruit (Heb. 12:11).

- (3) Recover self (2 Tim. 2:25,26).
- (4) Stop blasphemy (1 Tim. 1:19,20). Blasphemy - "To speak reproachfully, rail at, revile, calumniate." - Thayer. Calumniate - "to accuse falsely and maliciously of a crime or offense."
- (5) Save the spirit (1 Cor. 5:4,5).

b. Good of the church.

- (1) Hear and fear (Acts 5:1-14; 1 Tim. 5:19-22).
 - (a) Explain procedure for trying elders and evangelist.
- (2) Stop Leaven - sin, become a new lump (1 Cor. 5:6,7; 2 Cor. 2:6).

c. Good of the world.

- (1) So church can accomplish her purpose - saving souls (Josh. 7:12,13; Acts 5:11-14; 2 Cor. 3:2; Rom. 15:4).

8. Principles Of Procedure:

- a. Every member is responsible for the discipline of the local church, but especially those in authority. (Rom. 15:1; 1 Cor. 10:24; Heb. 13:17).
- b. All official actions must be handled by the elders of the congregation (Heb. 13:17), or by evangelist in charge (Titus 1:5,13; 2:15).
- c. Elders must be good disciplinarians (1 Tim. 3:4,5). "One who disciplines; one who enforces

orders.” - Webster. Gravity - Reverential respect. “Reverent, modesty on part of children.” - D. A. S. “keep his children submissive and respectful in every way.” - R. S. V.

d. Steps to be taken toward delinquents.

(1) Should be visited in an attempt to restore them (Jas. 5:19,20).

e. How many times should one be visited before he is excluded?

(1) No specific scripture, except reference to a heretic (a false teacher). (Titus 3:10; 2 Pet. 2:1).

f. Should every case be shown the same leniency?

(1) No, should be governed by circumstances of the case (Jude 22,23).

Note: Jude 22 - People should be dealt with according to their ability, and their opportunity for knowing right from wrong. Jude 23 - This denotes a feeling of terror over the wilful doing of wrong by others. Those deserve no mercy and should be dealt with sternly in hopes they may possibly be rescued.

(a) Example: Sister living within a few blocks of the church house, husband doesn't object to her going, vs one living several miles out and her husband doesn't want her to go, won't take her and *refuses to let her drive the car*. Church obligated to furnish transportation. Matt. 7:12; 1 Cor. 10:24; 12:26; Gal. 6:2. Also one who knows his duty, vs one who doesn't.

g. When should the exclusion take place?

(1) When the church is gathered together (1 Cor. 5:4; 2 Cor. 2:6).

(2) Every member should be present if possible to lend moral support (Jas. 4:17).
ILL. "I'll not be there, he is a special friend of mine." This is all the more reason you should be present, to show him your love for the Lord is greater than his *friendship*. "*Friendship* can cost you a home in heaven."

9. Is insubordination a scriptural accusation? Some resent the expression when accused.

a. Definition: "The quality of being insubordinate. Insubordinate: "Not submitting to authority, one who is unruly. Syn - Mutinous - "A resistance to, or revolt against constituted authority. Constitute - "To station in a given situation; now to appoint or ordain to an office or function. - NOTE: Insubordinate is a general charge, should be followed by a specific one.

10. Some questions to discuss:

a. If a member when visited, says, "Just take my name off the record," what should be done? Example: A man got angry and said, "Take my name off the record, also his wife and daughter." Elders announced this to the congregation. Years later the daughter said she didn't know she was not a member!

(1) Taught.

(2) Admonished. - "To warn of a fault; to re-

prove gently or kindly, but seriously.” - Webster.

- (3) Disfellowshipped (1 Cor. 5:4,5).
- b. When members, through sympathy for one disfellowshipped, pull off and start a faction, how should their case be disposed of? (see a.).
- c. If a member leaves and goes into an *unscriptural body*, (Col. 1:2; Eph. 1:1) how should his case be handled? 2 John 9.
- (1) Admonished. (See a. (2))
- (2) Disfellowshipped, if he doesn't repent and come back. (2 Thess. 3:6; 1 Cor. 5:4,5).
- d. If a member asks for a letter to go to an unscriptural body, how should this case be handled? (See a. & c., 2 Thess. 3:6).
- e. If a member is moving to another locality, what should be done?
- (1) Give him a letter of recommendation, (Acts 18:27; 2 Cor. 3:1,2). *NOT* "To Whom It May Concern," but addressed to a faithful congregation in that locality. Example: Transferring sheep from one flock to another. These sheep left my flock on-date - in A-1 condition weighing 125 lbs. each. I recommend them to be worthy to be received into your flock without question. Signed - Shepherd. ILL. Shepherd over 1000 sheep decides to let a friend of his have 50 nice ewes. The friend is not the owner of his flock!! What would the owner do? Answer: Fire him! Then ima-

gine elders giving away members to one who doesn't own them!

f. Should one move where there is no faithful church?

(1) No, unless he starts one where he goes, (Heb. 10:25).

g. If one moves where there is a faithful church, should he become a member of that congregation, or leave his membership where he formerly lived?

(1) Become a member, (Heb. 13:17).

h. Should one be called upon to take part in public worship, who, after being taught, and with no legitimate reason, refuses to place membership in the congregation? ILL. Brother working in a coal mine could not go to neighboring mine and work without a transfer - no protection - no pay.

(1) No. He is in rebellion against God, (Heb. 13:17).

i. Why is it so necessary to become a member?

(1) He is ignoring the teaching of the Holy Spirit concerning Church Government.

(2) Refusing to submit to authority of local body.

(3) He has proved his heart is not right or pure. 1 Pet. 1:22.

(4) Bad example to others.

j. Is a congregation faithful, if it refuses to prac-

tice discipline, to the exclusion of the disorderly, and should it be recognized as such, if after it has been properly taught, still refuses to practice it?

(1) No. No individual or body can rightfully claim to be faithful that refuses to obey the Lord. Note: Church at Corinth obeyed Paul (2 Cor. 2:6-11).

Review Questions:

1. Is disfellowshipping the disobedient a command?
2. Who is subject to withdrawal?
3. Does this include elders and evangelists? An elder can't be disfellowshipped until deposed from office.
4. Is the church local in its government?
5. Should every christian be under authority of local government?
6. Do elders of one congregation have any authority over a sister congregation?
7. That being true, then, should every non-official member be a member of the local congregation where he worships? Give example: Member *living between* two congregations and refusing to put his membership at either place.
8. If he *refuses to put his membership* in where he resides and worships, is he refusing to submit to the authority of that local unit, and thus ignoring the Bible teaching on Church Government?

9. In such cases, after they have been properly taught, if they still refuse to become a local member, should they be called upon to take active part in the worship? Example: Labor Unions - Have to transfer before they can work.

Note: The church has only local authority, and if we refuse to submit to local authority, we are without authority, that is, we are not under any authority. Some say, they are under the authority of Christ. That cannot be, because Christ has authorized this local set up of government, and if we ignore it we ignore the authority of Christ. Matt. 25:14,15; Mk. 13:32-34.

10. Who is responsible for the discipline of the local church? Every member but especially those in authority.
11. All official actions must be handled by whom? 1 Pet. 5:3, "lording over God's heritage." R. S. V. "not as domineering over those in your charge but being examples to the flock."
12. Should elders be good disciplinarians? Why?
13. What steps should first be taken towards *delinquent members*? Should be visited in an attempt to restore them.
14. How many times should they be visited?
15. Should all cases be handled the same?
16. When should the exclusion take place?
17. Is it important that the members attend such meetings?
18. If we refuse to attend because we don't want to be a party to it, against whom have we rebelled?

19. If a delinquent, when visited, says just take my name off the record, what should be done? Suppose we do and later he denies it? We should have this in writing.
20. If a member asks for a letter to go to an unscriptural body, should it be granted?
21. If they go without the letter, what should be done?
22. When members through sympathy for one dis-fellowshipped, pull off and start a faction, how should their case be handled?
23. If a member is moving to another locality, what should be done?
24. If one moves where there is a faithful church, should he become a member, or leave his membership where he formerly lived?
25. Should one move where there is no faithful church?
26. Is a congregation faithful, if it refuses to practice discipline, to the exclusion of the disorderly?

IV. How Members Should Be Treated After They Have Been Disfellowshipped:

1. Have no company with them, no not to eat. 1 Cor. 5:9-11; Matt. 9:11; 2 Thess. 3:14. "Have no company with" - "To mix up together; to keep company with, to be intimate with." - Thayer. 2 Thess. 3:6-13, V. 6 - Disorderly - Gr. - ATAKTOS - "deviating from the prescribed order or rule." - Thayer. V. 7 - Disorderly -

Gr. - **ATAKTEO** - "To lead a disorderly life."
- Thayer. 1 Cor. 5: Chapter; Gen. 26:30; 31:46; 1 K. 13:15; Prov. 23:6; Mt. 24:49; Mk. 2:16; Acts 11:3; Gal. 2:12.

2. *Should not receive any encouragement in their wrong doings.*
3. If the excluded one repents, what should be our attitude toward him? 2 Cor. 2:4-11. Comments - Satan wants us in, if we are sinners, but wants to keep us out after we repent.
4. We should recognize the discipline of sister congregations. Many times a congregation will accept a member from another congregation by letter, then refuse to recognize the discipline of the other congregation. This will break down the force of government in Christ's Kingdom!
5. Members who have been disfellowshipped should not be allowed to partake of the *Lord's Supper* until they repent and are accepted into the fellowship of the congregation again. 1 Cor. 5:4,5; 1 Tim. 1:19,20. Christians are the only ones that can protect the Lord's Supper. Just like people wanting to be baptized but do not believe that Jesus Christ was the Son of God, no faith.
6. There should be just as close fellowship and unity between congregations as there is between members of a congregation. **ONE BODY — ONE CHURCH.** - locally organized.

