

# *The Keys Of The Kingdom*

*July 2018 - Vol: 5 Number: 7*



***Published By: J.F. Miller***  
***Editor: J.F. Miller***

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**May God Bless You. Jim and the Staff**

## Editor's Notes

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## ***The Feel Good Gospel and The Feel Good Preacher***

*Jim Miller  
Gray, Maine*

I wrote this a few years ago and may have published it here before. However, it needs repeating and often.

In this day and age everywhere you turn you hear how loving and merciful our God is. This is true but it has been carried to the extreme so much so that preachers are no longer preaching the true gospel they are preaching a feel good gospel seeking to please their hearers. Some who read this may for the first time in their lives hear the true word of God. Some preachers will preach whatever is necessary to hold on to their position seeking to please all that attend and thus just tickle the ears of the congregation.

There was a time in this country when you could tell a sound preacher from one who thinks more of his position by the gospel he preached. Today it seems that all people want to hear is how loving and merciful God is and if a preacher hits a sore spot with some in the congregation he gets called on the carpet for upsetting them.

I remember a time when the preacher would have been thrown out on his ear for preaching a weak watered down gospel that seeks to please men rather than a sound gospel that rebukes those who need it, that edifies and builds up the members of the Lords church. Today there are to many spineless, weak kneed preachers who do not really care about those they preach to. We have allowed politically correct speech and the doctrine of don't hurt my feelings take over and rule in place of the gospel given to us by the apostles.

We have allowed Emotionalism to take the place of truth. Preachers play on the emotions of the congregation, they emphasize that how you feel and how you react to those feelings is what God wants from His children. Today the cry is don't tell me what I am doing wrong just tell me how good I am and things will be just fine. We live in a time when no one wants to take responsibility for their actions and preachers seem to be fine with that and pander to these whims instead of standing solidly upon the word for good or bad.

Did Christ and the Apostles teach love and mercy?

The answer is Yes, of course they did. Christ loved man so much so that He gave His life on the cross for us. Yet there were stipulations to accessing this love and mercy. The Apostles showed their love by teaching the word given by the Holy

Spirit to the known world at the time. Yet they taught those same stipulations given by Christ also. People and preachers today want to forget the words Obedient and faithful. This begs the question how can you access Gods love and mercy if no one teaches you the truth both the good and the bad.

There is nothing to fear when the plain, and positive good news of Christ is preached. There is a subtle tendency today to exalt the feelings aroused rather than the faith delivered. Souls cannot be saved by a superficial stirring of the emotions. People must be instructed in the righteousness of God as found in the word. This teaching is sufficient to "move" them, unto salvation (Rom. 1:16). Emotions, must be taught to be secondary to the truth. The appeal must be made through the "word of truth" (James 1:18), the reaction thereto will manifest the emotion preceded by knowledge of the truth. "The I love you; God bless you, brother" seems to be the call not only from members of the congregation these days but the preachers too.

These folks soon become completely devoid of the truth, the solution for every objection they face from others critical of their actions which have no Bible authority to support them is "I love you" which is really no answer at all. It is simply shallow emotionalism. These people claiming to have the truth show no concern for the obedience required to obtain that love they so covet, they work themselves into an emotional frenzy and anything they choose becomes acceptable to their conscience.

Paul wrote about the greatness and excellence of love saying it never fails and endures all things. He stated that love "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6). The truth is the only realm in which true love can exist. When the truth is not respected in the church, it is not going to make any difference whether hugging, holding hands, crying or saying "I love you," even happens. This isn't love! No matter how many accomplishments a church claims if what is being done and taught is not authorized, there is no reason to rejoice. The New Testament still says love rejoiceth not in iniquity, but in the truth. "Iniquity" is dative singular and means unrighteousness. Thayer says this iniquity is "opposed to the truth" (pg. 12). Therefore, any action which is not approved by the truth of Gods word does not allow for rejoicing. Among the emotionally charged believers their subjective feelings take precedence over the objective truth revealed by the Holy Spirit unto man. When one's feelings are accepted as the standard in faith and morals then the word of God is brushed

aside and all it becomes is cheap emotionalism. This is what some preachers and churches want; they are happy and rejoice in it! Real love, genuine love, rejoices not in such false teaching, but in the truth. It takes very little to satisfy some today. You need to stop trusting your inner feelings as a guide and demand the word of God as your standard.

## Sound Preaching

The true preacher of Gods word must be sound in his preaching. Christians MUST demand that preachers proclaim ALL the truth.

1. Paul instructed Timothy to "hold fast the pattern of sound words which you have heard from me" (2 Tim. 1:13). Titus was told to "speak the things which are proper for sound doctrine" (Titus 2:1; cf. 1:9; 2:8).
2. The word "sound" means "whole or healthy as in being sound in health" (cf. Vine 4:55). Thus, sound preaching is that which is spiritually healthy and wholesome. Paul equates "sound doctrine" with the "gospel" (1 Tim. 1:10-11). Thus, sound preaching is according to the gospel. The book of Titus which focuses on soundness (1:9, 13; 2:1, 2, 8), begins with the basis and standard for soundness: the revelation of God (Titus 1:1-4). Thus, sound doctrine is that which is according to the revelation of God. It includes any and all that is in the revelation of God. From Titus we see that it includes such subjects as God's nature (1:2), eternal life (1:2; 2:23; 3:7), the grace of God (1:3; 2:11-12; 3:4-7), elder's work and qualifications (1:5-9), refutation of false teaching (1:10-16), personal godliness (2:1-10), home relationships and responsibilities (2:4-5), our speech (2:8), our example (2:7), the sacrifice of Jesus Christ (2:13-14), obedience to civil law (3:1), how to treat others (3:2-8), baptism (3:5), the work of the Holy Spirit (3:5) and dealing with a heretic (3:10).

The honest preacher must preach all the word.

The faithful man of God must not preach his opinion or his own thinking on Bible topics, he should always "speak as the oracles of God" (1 Pet. 4:11). Paul said his message was the word of God (1 Thess. 2:13). Today too many preachers think that their words and wisdom and opinions should be received by their congregations with the same fervor that the gospel is. More often than not today we hear sermons that give little or no Bible reference at all. True Bible preaching is just that: preaching the Bible! The whole council of God!

Our preaching must point to God as source of all creation (Acts 17:24) it must be preached as the authority for our lives (Acts 17:30-31). God must be the object of our faith and trust. Paul preached in a manner so that his audience's faith would not be that of the "wisdom of men but the power of God" (1 Cor. 2:2-3). Preaching is not designed to please men, but God (1 Thess. 2:4-6). Any preacher worth his salt will not seek to convert men to himself but ONLY to God. The preacher who truly care for those he is preaching to does not seek his own glory but he seeks to glorify God, if not it will take very little to destroy that kind of faith.

The true preacher of the word refutes error. Paul charged Timothy to "Preach the word. . . convince, rebuke, and exhort..." (2 Tim. 4:2). Titus was to instruct elders to stop the mouths of false teachers and rebuke them sharply (Titus 1:9-13). Preachers must defend the gospel (Phil. 1:17), even militantly (Act:17:6). Just a casual reading of the New Testament shows that the Lord and his apostles stood firmly against the errors of their day (both in and out of the church) and answered all arguments of the false teachers. Proclaiming the word leaves no room to tolerate sin. Thus, the preacher must reprove (2 Tim. 4:2). Worldliness must be denounced (1 Cor. 6:9-11; Gal. 5:19- 21; 1 Pet. 4:3).

Preachers must proclaim God's grace, he must teach the sacrifice of Christ without which redemption is not available (Eph. 2:5, 8, 13, 16). The preacher must tell men what has to be done to obtain salvation through the blood of Christ (Acts 2:22, 36, 38).

Preachers must use the inspired word to instruct others in righteousness (2 Tim. 3:16). Teaching others that right living is the way of going "on to perfection" (Heb. 6:1) teaching others to mature in the Lord. The sound preacher teaches people about Gods instruction on the home, the marriage, prayer, worship, godliness, honesty and proper attitudes.

Bible preaching distinguishes between truth and error. Proper preaching will always differentiate the Lord's church from denominationalism. The preacher who's preaching could be presented in any denomination without objection isn't Bible preaching. The sermons in Acts 2, 3 ,4, 8 were distinctive enough for men to see that they needed to change! The message that gets results will first demand results. Peter and Paul called for repentance (Acts 2:37, 38; 17:30-31). A

change of heart and life was demanded. Application must be made to the people. Peter charged those to whom he spoke he said "you" have crucified him (Acts 2:21-22).

Preachers are not entertainers

Today people are looking to be entertained and hear all the good things they can about themselves and how loving and merciful God is. People today will heap to themselves the preachers that will only tickle their ears. There is a real need for the right kind of attitude on the part of the hearer.

"Am I Willing To Grow?"

The parable of the sower shows four types of people but only one is going to grow and be useful in service to God. We need to be like the hearer in the parable that bears fruit. There is a gradual ascent to hearers as Christ explains the qualities of the four kinds of soil/hearer. The first one was altogether unreachable, the second was just shallow, the third had possibilities of a good harvest however, even this hearer lacks the depth/understanding necessary to stay loyal to the Lord. It is only the fourth hearer that has the proper attitude and (heart) to bringing forth fruit to God's glory. This persons growth is caused by true belief and willingness hear and follow the word of God (Lk. 8: 11), yet today even the word of God will not bear fruit without being planted in "good soil" (Matt. 13:23), or "an honest and good heart" (Lk. 8:15).

The Preacher who delivers the word of God will get different responses, these different responses from those who hear his sermons cannot be blamed on the messages or the way it is presented as long as it is the truth. When teaching the Jews of the first century the listeners were those who shared the guilt of putting Christ to death had different responses. On two occasions the preachers spoke very pointedly concerning the hearers' sin and guilt before God. Peter's sermon convicted his audience of sin by telling them Act 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Yes, they were guilty of crucifying the Son of God and he let them know it in no uncertain terms.

Stephen was just as pointed. In fashion worthy of emulation by preachers today and (which would be rejected as unloving and overly harsh by those of today), Stephen addressed the guilt of his audience stating: “Act 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Act 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Act 7:53 Who have received the law by the disposition of angels, and have not kept it. Act 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.” Stephen rightfully accused them of betrayal and murder.

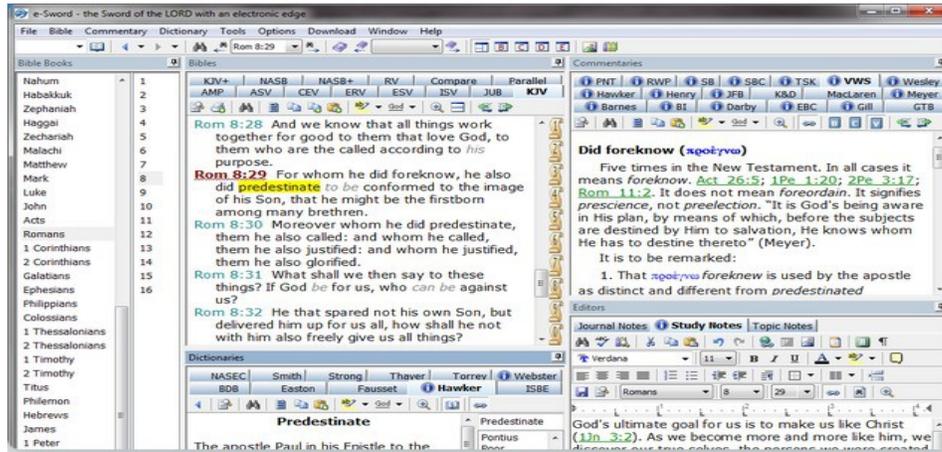
Why the different responses? The answer lies in the hearts of the individuals who heard the message. So, we go back to Jesus and His preaching of the sower who sows seed on various kinds of soil. When all the hearer's want to hear is the love side of the gospel and when preachers only preach the love side of the gospel the church falls from grace and both are to blame.

Folks you have to get back to the whole council of God and make sure your preachers give you that whole council or your are going to be lost. 2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie: 2Th 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

You must make a choice and my prayer is you will come back to the truth and I say to you preachers out there preach the word ONLY in its entirety holding nothing back.

Till Next We Meet  
God Bless

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## **Shipwreckers- The Bane Of Preaching Schools**

*1Ti 1:19b  
...Some... concerning  
faith have made  
shipwreck:*



**This is a new website created to expose the Compromised/liberal teaching institutions that claim affiliation with the church. The following is from our home page and you will find a link to the site at the end.**

### **The Shipwreck of Colleges and Schools of Preaching**

***For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears (2 Tim. 4:3).***

Why and how did compromise and/or liberalism come to dominate the preaching schools and colleges of today? This Site is dedicated to trying to answer these questions while showing that (1) compromise and liberalism have already destroyed the “Big Gun” Colleges and (2) the way that compromise is having a devastating effect on our smaller schools of preaching. These smaller schools, begun by congregations to replace the colleges that went off headlong into error, are now teetering on the edge because of their compromises.

There was a time when men who were sound in the faith taught younger men in the church how to preach and teach. We believe this should still be the norm. However, as sadly seen in these institutions today, this is no longer the case. Most people in the congregations have been dumbed down to the point that they believe that unless a preacher has a piece of paper stating he has been trained formally, he is unable or unfit to preach. Read the rest on our site.

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# ***The Book of Micah—A Brief Commentary***

*Dub McClish*  
*Denton, Texas*

[Note: This MS is available in larger font on our Manuscripts page.]

## **Introduction**

Micah 1:1 serves as an appropriate outline for introductory details.

### Identity of Micah

Micah (an abbreviated form of Micaiah) means, “Who is like unto Jehovah,” almost the very question with which the prophet concluded his book (7:18). He identified himself as “the Morasthite,” that is, a dweller in Moresheth, a rural village about 22 miles southwest of Jerusalem. It was also known as “Moresheth–Gath” (1:14) due to its former dependency upon the Philistine city of Gath. He may have identified himself by his home town to distinguish himself from the fearless prophet Micaiah, son of Imlah, who withstood Ahab and his 400 hired prophets some two centuries earlier (1 Kin. 22:8). Although Micah was a man of the country rather than of the city, this in no way diminished his power as a spokesman for God. We are told nothing of his parents, leading to the conjecture that he was of humble origins. If he had any family, we are not told of it.

### Times and Background of Micah

The Word of the Lord came to Micah “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah.”<sup>1</sup> From the beginning of the reign of the first to the end of the last of these successive monarchs spanned approximately 740–687 B.C. A reasonable speculation about the time of Micah’s prophetic activity would thus be from about 740–700 B.C. Although Micah does not so inform us, he was also contemporary with Isaiah, the great Judean prophet (Isa. 1:1) and with Hosea, the prophet of Israel in its last evil days (Hos. 1:1). While Micah lived in

Judah, his prophecy concerned both “Samaria and Jerusalem” (i.e., Israel and Judah).

The political background of the time of Micah found the small and weak kingdoms of Israel and Judah between the power-hungry forces of Egypt to their southwest and Assyria and Syria to their north. Jeroboam II (who died about a century before Micah’s time [1 Kin. 14:23–28]), was the last politically strong king of Israel. His successors were a sorry lot who led Israel into increasing wickedness and weakness. Pekah of Israel joined Rezin of Syria to make war against Jerusalem during the reign of Ahaz of Judah (736–716 B.C.). Ahaz appealed to Assyria and received her help. The Assyrians first conquered the Syrian stronghold of Damascus and later (722 B.C.) sacked Samaria and took Israel into captivity as punishment from God for her sins (2 Kin. 17:6ff).

Assyria placed Judah under tribute in return for its help, but Hezekiah rebelled (2 Kin. 18:7), provoking Sennacherib, the Assyrian monarch, to invade Judah and overrun much of its territory (v. 13). Next, he threatened Jerusalem, causing Hezekiah to petition Jehovah for deliverance. God answered, destroying 185,000 Assyrian troops in one night, and causing Sennacherib to immediately return to Nineveh (2 Kin. 18:17–19:37). Such were the conditions of terror, political turmoil, and bloodshed during the life of Micah. Some of these events will be seen to be the subject of some of the prophecies of Micah.

### The Source of Micah’s Prophecy

This book claims to be “the word of the Lord that came to Micah.” Later in the book he declared: “But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (3:8). He was still counted a true prophet a century later (Jer. 26:18) and seven centuries later, as well (Mat. 2:6; 10:35–36). He was included in Peter’s explanation of the source of the prophetic writings: “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit” (2 Pet. 1:21).

Skeptics and destructive critics, with an a priori denial of supernatural predictive prophecy, have long claimed that Micah must be dated later than Micah 1:1 claims, due to the graphic description of the destruction of Samaria (1:6–7).

Their postulation is that it must have actually been written after Samaria was destroyed (perhaps even in the days of Manasseh, who succeeded Hezekiah) and couched in the future tense, thus making it to appear prophetic. This is as blasphemous as it is absurd. For one thing, this makes a liar and deceiver of Micah. Further, it does not solve any “problem” for the faithless critic. I know of none who are willing to date it after the destruction of Jerusalem by Nebuchadnezzar (586 B.C.), over a century later than Micah, yet he clearly prophesied that catastrophe (3:12), just as he did that of Samaria. If he could accurately foresee the destruction of the capital of Judah some 125–150 years after his time, why should the critics have a problem with his foreseeing the destruction of Israel’s capital by perhaps only 18 years? An even worse problem for the critic and his denial of true predictive prophecy is the announcement that the Messiah would be born in Bethlehem 700 years before it came to pass (5:2; Mat. 2:6)! There is simply no way of explaining the prophecy of Micah (and that of the other Biblical prophets) apart from the claims they made for their source of information—the Spirit of God.

#### Miscellaneous Information Relating to Micah’s Prophecy

Micah proclaimed two very significant Messianic prophecies. One is the notable declaration of Jesus’ birthplace (5:2–5), and the other is the full description of the establishment, nature, and extent of His kingdom, the church (4:1–3). The almost word-for-word parallels between the last-mentioned passage and Isaiah 2:2–4 are well known. A senseless controversy has long existed concerning which prophet borrowed from the other. The simple truth is that the same Spirit moved both of these men who lived at the same time and addressed the same nation to serve as two independent witnesses of this prophecy of surpassing importance. Moreover, Isaiah was a “city prophet,” while Micah was a “rural prophet, so their spheres of influence were not the same. Micah’s prophecy of Bethlehem as the birthplace of the Christ was the very passage from which the chief priests and the scribes read when wicked Herod, on behalf of the wise men, asked where the new King was to be born (Mat. 2:1–6).

Two additional passages from Micah are quoted elsewhere in the Bible: (1) Jeremiah prophesied the destruction of Jerusalem over a century after Micah and the corrupt priests and prophets in Jerusalem clamored for his death. The elders of the people cautioned them against the evil plan by reminding them that Micah had said the same thing a century earlier and instead of killing the

prophet, Hezekiah besought God to spare the city, which He did (Jer. 26:11–18). They read from Micah 3:12 on that occasion, and Jeremiah’s life was spared. (2) The Lord twice incorporated Micah 7:6 in His words of warning concerning the perils His disciples would encounter (Mat. 10:35–36; Luke 12:52–53).

Micah provides three distinct divisions in his book. Each of them is introduced with the exhortation for the reader to hear the prophetic message. Section one proclaims judgments against both Samaria and Jerusalem (1:2–2:13). Section two further denounces the sins of the people, but also promises the building of the “house of the Lord” and the birth of a new ruler (3:1–5:15). Section three is a description of a “controversy” the Lord has with His people (6:1–7:20). I have divided my exposition of Micah into these three sections.

## Judgments Against Samaria and Jerusalem

(1:2–2:13)

Chapter 1:2–5: These verses are for the purpose of arresting the reader’s attention to the judgments which will be uttered. In verse 2 the whole earth is called upon to hear and learn from the terrible things God will do to Israel and Judah. God’s words of judgment through Micah would testify against all nations in their evils: if God would destroy His own people, what would He do to the nations? God is depicted as coming down out of Heaven in wrath with judgments so severe that they are typified by descriptions of earthquake and volcanic eruption (vv. 3–4). “For the transgression of Jacob is all this” explains the cause of these awful judgments (v. 5). “Jacob” likely stands for both nations of the divided kingdom. Samaria (the capital of Israel) and Jerusalem (the capital of Judah) are held accountable as the fountains of wickedness and ruin in the respective nations.

Chapter 1:6–7: These verses prophesy and describe the destruction of Samaria. That of Samaria is first described just as it would be the first destroyed. The once proud capital would be leveled, as if ground prepared for a vineyard and the once–stately buildings would be torn down to their foundations (v. 6). Idolatry, the source of God’s wrath against her, would be obliterated (v. 7).

Chapter 1:8–9: Here we have a graphic lament over the awful fate of Samaria

that would be destroyed less than 20 years after his prophecy. Micah depicted himself as making the wailing sound of the jackal (ASV) and the mourning sound of the ostrich (ASV) (v. 8). Her spiritual wound or ailment was too grievous to be repaired; it had come to affect even Judah and Jerusalem (v. 9). This may mean that the news of the destruction of Samaria had reached Jerusalem, or (more probably) that the spiritual disease of idolatry (Israel's incurable wound) had invaded even the holy city of Zion, and it, too, must perish.

Chapter 1:10–16: This section contains a listing of numerous towns and cities in Judah, beginning with the old Philistine stronghold of Gath. Since these are cities in Judean territory (even the doom of Jerusalem is mentioned, v. 12), it seems that with verse 9 the prophet shifted his emphasis from the destruction of Israel to that of Judah. In some cases Micah indicated the kind of lamentation various cities should make or not make. In others he warned of impending doom. He spoke of responses various cities would make to their calamities. Numerous commentators have pointed out the many paronomasias (i.e., “puns”) employed by the prophet in this section. They are lost in the English translations, but a fair sampling of them is seen in James Moffat's paraphrase of verses 10 and 11: “Tell it not in Tell–town (Gath), Weep tears at Tear–town (Bochim), Grovel in the dust at Dust–town (Beth–ophra), Fair stripped, O Fair–town (Saphir)! Stir–town (Zaanán) dares not stir....”<sup>2</sup>

By the time of Micah, Gath (v. 10) had likely ceased to be an important Philistine city, if it still existed. It is therefore likely that the prophet was using this statement from David's lament over the deaths of Saul and Jonathan (uttered some 3 centuries earlier, 2 Sam. 1:20) in a proverbial sense. The intent of the statement, as used both by David and Micah, was to warn against letting God's enemies know of the shame, sorrow, and defeat of His people, lest they gloat.

It may be that this listing of cities traces the route which Sennacherib, the Assyrian, would follow when he assaulted “all the fenced cities of Judah, and took them” (involving Lachish, cf. Micah 1:13) in the fourteenth year of Hezekiah (2 Kin. 18:13–14). It also involved a threat against Jerusalem, begun by Sennacherib's generals and later joined by Sennacherib himself (18:17; 19:20–32). God answered Hezekiah's prayer for deliverance and slew 185,000 of the Assyrians encamped against Jerusalem, forcing the heathen king to return to Nineveh empty–handed (19:35–36). This would seem to harmonize with

Micah's expression that "evil came down from the Lord unto the gate of Jerusalem" (1:12, emph. DM), but not within the city at this time.

While God spared this assault on the city through Hezekiah's intercession (19:20) and for His own and David's sakes (v. 34), the day would come when those of Jerusalem would make themselves bald in the shame of the captivity into which they would be taken (Mic. 1:16). This is believed to be a reference to the destruction wrought upon the city by Nebuchadnezzar in 586 B.C., upon which its survivors were taken into 70 years of Babylonian captivity (2 Chr. 36:11–21).

Chapter 2:1–11: In this section Micah describes and denounces some of the oppressions and injustices being perpetrated by the powerful and wealthy in his time, and for which they would eventually pay the penalty of removal from their land. In their covetousness they lay awake at night, scheming how they could rob others of their houses, lands, and inheritances (vv. 1–2). While they were devising evil against their fellows, God was devising evil against "this family" (i.e., "the house of Jacob" (v. 7), consisting of a yoke of servitude and humiliation they could in no wise avoid (v. 3; cf. 1:9).

Verse 4 tells of the retribution in kind of God's justice, concerning which even their enemies would take up a pretended lamentation. As they had stripped their brethren of their lands, so would others strip theirs and divide it to others. They would no longer possess their measured fields (v. 5). Verse 6 indicates that there were those among the people (perhaps the rich oppressors and false prophets) who did not want to hear these words of their own destruction. They forbade God's true prophet to further rebuke them and remind them of their coming woes. Over in Jerusalem, Isaiah was hearing the same thing from the stiff-necked city people:

That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us (Isa. 30:9–11; cf. Amos 7:10–13).

While the wording in the latter part of verse 6 is somewhat ambiguous, it

appears that Micah is saying that the guilty folk do not want to hear any more such outcries against their sins and promises of doom lest they be made to feel ashamed. The piercing power of God's Word is ever present in condemning the guilty. God's people who are bent on continuing in their wickedness have ever sought to silence those who hold up before them the mirror of Divine revelation. Almost 2,700 years ago worldly members of God's family were demanding "positive-only" preaching and "make-us-feel-good-about-ourselves" sermons!

In verse 7 it appears that some of the evil-doers were arguing that Micah's prophecy against them could not be true because the Lord promised good rather than evil to His people. How then could he bring such calamity upon them? Micah's answer is a reminder that such promises of blessings from God are ever conditional—they never applied to anyone but the upright. Moses had plainly stated God's conditional promise in his final address:

Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known (Deu. 11:26–28).

God's promise of blessings for His people, including eternal salvation, is still conditioned upon faithful obedience: "And being made perfect, he [Christ] became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Men may chafe at insistence upon obeying the Law of Christ all they please. They may hurl legalist at those who emphasize the importance of keeping the commandments of Christ as loudly as they please. The fact still remains that those do not love Him who disobey Him (John 14:15).

Verses 8 and 9 are intended to quash even the thought of self-justification in the oppressive aristocracy. Far from being those who walked uprightly (v. 7), Micah recited additional crimes they were committing against those who are defenseless. They were robbing some of the very clothes on their backs and casting women and children out of their homes. These things God willed them to have as His own glorious gifts, but the iniquitous took them away "forever" (i.e., never to be returned, or perhaps, persistently). God made it plain in Moses' law that the widow and the orphan were special interests of His care: "Ye shall not

afflict any widow, or fatherless child” (Exo. 22:22). The Law of Christ teaches the same: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jam 1:27).

Verse 10 brings yet another promise that their removal from the land would take place. They would one day have to arise and depart. As they had cast the widow and orphan out of their places, so would they be cast out and not be allowed rest. They had polluted the land by their wickedness, and in its destruction, they would be destroyed as a nation.

Having mentioned the efforts of evil men to squelch the faithful prophet (v. 6), Micah told them (v. 11) the sort of prophet they would accept and support. Their kind of prophet was a liar who would prophesy to them of wine and strong drink, apparently encouraging them to imbibe. It is interesting to note in passing that one thing many brethren clamor for today in preachers is silence concerning and justification for their worldly practices, including drinking of alcoholic beverages. Sadly, many a preacher is now willing to “prophesy” the lie to them that such behavior is perfectly acceptable.

When a people reject the true messenger of God (thus rejecting both God’s message and God Himself), they encourage the false prophet. There have always been unscrupulous men and women who would tell people what they wanted to hear for a price, regardless of how big the lie or damnable the heresy. Wicked Ahab had 400 hired court prophets who were quite willing to say whatever the king wanted to hear (1 Kin. 22:6–7). He hated and persecuted Micaiah (perhaps the namesake of Micah), God’s true prophet, because “...he doth not prophesy good concerning me, but evil” (vv. 8ff).

False prophets abound in the spiritual Israel of the church. Wicked and false brethren readily prefer them and their lies over the Truth. They are being retained and eagerly sought after as preachers and professors and, in many cases, with exorbitant wages, while they spread their toxic teaching. Paul prophesied to Timothy of this very abhorrence of the Truth and lust for error that is now found among us: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall

be turned unto fables” (2 Tim. 4:3–4). A preference for error over Truth and for the heretic over the faithful messenger of God in God’s people today, if persisted in, will bring upon those corrupt brethren the spiritual captivity of sin and excision from the promised eternal inheritance.

Part 2 next month



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## ***“Affiliated With Churches Of Christ”***

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So-called “Christian” colleges are neither the church, works of the church, parts of the church, nor adjuncts of the church. Neither does the New Testament church have any “affiliated” organizations. Yet, the lie that “our colleges” are “affiliated” or related to the church has been chanted for so many decades that ill informed and ignorant members of churches of Christ have accepted it as fact. Here are statements from three current institutions of higher learning, claiming to be “a resource for” or “affiliated with the church:

Oklahoma Christian University of Science and Arts (OCUSA) says on its website that, “At the very heart of this university is a desire to be a friend, ally and resource for churches of Christ” ([www.ocu.edu/churchrelations/default.asp](http://www.ocu.edu/churchrelations/default.asp)).

Abilene Christian University was established in 1906 by members of Churches of Christ and has been closely affiliated with this body for nearly a century. The university is committed to biblical principles. Historically we believe these principles were reaffirmed through the Stone-Campbell Restoration Movement begun in early 19th-century America and expressed today through Churches of Christ. Defining ourselves as a ‘movement,’ we are constantly in the process of articulating the basic elements of our biblically-based faith for our times—all without the involvement of denominational hierarchy. As an institution of Christian higher education within the movement, we are called to examine how our theological perspectives shape our educational philosophy. We also recognize that the church-related colleges in the Restoration Movement (and ACU in particular in the 20th century) have played a major role in forging our identity as Churches of Christ. ([www.acu.edu/faith.html](http://www.acu.edu/faith.html))

Pepperdine University is religiously affiliated with the Churches of Christ, of which Mr. Pepperdine, university founder, was a lifelong member. Faculty, administrators and members of the Board of Regents

represent many religious backgrounds, and students of all races and faiths are welcomed [www.pepperdine.edu](http://www.pepperdine.edu).

What do these institutions mean when they say they are “affiliated with Churches of Christ?” The Cambridge Dictionary says “affiliated” means, “connected with, or controlled, by a group or organization.” Merriam-Webster says, “closely associated with another typically in a dependent or subordinate position.” Collins Dictionary says, “If an organization is affiliated with another larger organization, it is officially connected with the larger organization or is a member of it.”

Jesus promised to build His church (Matt. 16:18), purchased it with His blood (Acts 20:28), is its foundation (1 Cor. 3:11), is the Head over it (Eph. 1:22-23; Col. 1:18), adds the saved to it (Acts 2:47), and is the Savior of it (Eph. 5:23). Christ’s church has no external “resources,” “allies,” or “affiliates.” The church is the fullness of Christ (Eph. 1:22-23). He is the Alpha and Omega of the church, and neither Christ nor the church need anything outside of Him. Are colleges, “connected with, or controlled, by a group or organization”—the church? Are they, “typically in a dependent or subordinate position” to the church? Are colleges, “connected with, or controlled, by a group or organization”—the church? The New Testament knows nothing of such an arrangement. The church has no “dependent” or “subordinate” organizations and it is certainly not dependent on, or subordinate to colleges.

There was a time when colleges understood that they are adjuncts of the home without “association” or “affiliation” with the church. That was expressed by David Lipscomb College in the introduction to its 1947 Lectureship Book:

The Christian college is intended to help mothers and fathers bring up their children ‘in the nurture and admonition of the Lord.’ This includes opposition to digression, to modernism, to premillennialism, to any form of personal ungodliness or impiety, and to any other unscriptural doctrine or practice that may arise in the years to come. No teacher, or other person connected with the institution, has a right to teach, or behave, in such a manner as to undermine the foundation principles upon which the college stands. Lipscomb purposes to continue in the classroom the daily Bible teaching which every child should receive in the home. In no sense does the school propose to supplant the church or to do the work of the church. There is no substitute for the church of our Lord. The relation of the Christian college to the church is the same as the relation of the Christian home

to the church. The college strives to be Christian in exactly the same sense that a home or a personal life may be Christian (The Lipscomb Lectures, A Series of Lectures Delivered at David Lipscomb College, January 27-31, 1947, Gospel Advocate Co., Nashville, 1948).

Even the name "Christian" is misused by these institutions. The Bible says nothing of "Christian colleges." Nor does it mention a "Christian restaurant," a "Christian lumber yard," a "Christian grocery store," or any other private or public entity. In fact, there is no such thing as a "Christian" anything except a human being. The word, "Christian" is found only three times in the New Testament (Acts 11:26; 26:28; 1 Pet. 4:16), and in none of those instances does it refer to anything but a follower of Christ. Human institutions are not "Christian," and colleges are human institutions. It may be reasoned that a college should be called a "Christian college" because its board, administration, and faculty are all Christians. That being the case, then it could be also argued that Smith's Department store may be Scripturally called, "Smith's Christian Department Store," and advertised as, "affiliated with churches of Christ" if the Smiths and their employees are all Christians.

For decades, colleges operated by members of the church have portrayed themselves as "associated with" or "affiliated with" the church and ignorant, ill-informed Christians have swallowed that lie. Jesus did not die for a college. He died for the church (Eph. 5:25). The college is neither associated with, affiliated with, owned by, operated by, an adjunct of, nor a part of the blood bought church of Christ. Colleges have a right to exist, but they do not have a right to insinuate themselves into the work of the church, usurp its function, or supplant it in any fashion.

# ***How To Treat The Withdrawn***

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## INTRODUCTION

Discipline is essential to success. Most think of only one aspect of discipline—corrective discipline. However, corrective discipline is only a small aspect of a greater category. Discipline involves the entirety of training, teaching, and correction. We can now understand why discipline is essential to success. Any organization without proper discipline will soon lose direction and is doomed to failure. A sports franchise without proper discipline will lose to teams with inferior talent if they possess discipline.

Within the Lord's church, discipline is woefully lacking. Many congregations do not have any idea of a total teaching and training program. The result is seen in that many members do not have any knowledge of the scriptural nature of the church and why we practice what we do. Additionally, there is no corrective church discipline in most congregations. This is why many have erroneously referred to withdrawal of fellowship as the forgotten command. It has not been forgotten—simply ignored, even though there are many individuals through the years that should have been withdrawn from.

## FELLOWSHIP

Fellowship with others resides in our fellowship with God. When one person has fellowship with God and I have fellowship with God, then we have fellowship with each other. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:3-7). This fellowship with God, and others, is based upon God's Word and our obedience to it. In Jesus' great High Priestly prayer, in which He prays for unity, recorded in John 17, Jesus first prays for Himself. He then prays for His apostles as He sends them out with the Word which the Father had given Him. He then prays for all believers and their unity (fellowship). "Neither pray I for these

alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:20-21). We are to be one with the Father and Son through the apostles Word which they received from Christ (John 17:8, 17, 18).

Paul teaches that we are to be perfectly joined together and have no divisions. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). Later he informs us how we will have the same mind thus having unity. “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another” (1 Cor. 4:6). The same speech will be God’s Word: “If any man speak, let him speak as the oracles of God” (1 Pet. 4:11a). Thus to have unity or fellowship with others will be based upon what is written—the Bible.

John discusses this fellowship and shows that it is based upon the Scriptures. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 9). The doctrine of Christ has reference to the teaching of the New Testament. When one remains in the teaching (doctrine) of the New Testament and does not go beyond what is written, then he has fellowship with God.

The unity of the Spirit (Eph. 4:1-7) will remain between God and man when we remain within the seven one’s. While there are some who are trying to redefine one or more of the seven one’s listed by the Spirit, when properly defined the one faith (Eph. 4:5) embraces the whole of the New Testament. Thus, our fellowship with God is based upon our keeping the New Testament doctrine. When one person has fellowship with God and another person has fellowship with God, the result will be that they have fellowship with each other.

The Scriptures also teach that we are to withdraw fellowship from individuals who fall within certain categories. When one commits a personal offense against another, Jesus gives specific instructions concerning the reconciliation of these brethren. The offended is to go to the offender and try to restore him. If he refuses, the offended is to take one or two witnesses with him. If the offender still refuses to repent, they are to tell it to the church and bring the influence of the entire church upon him to try to get him to repent. If he still is unrepentant, the church is to withdraw from him (Mat. 18:15-20).

The church also has the responsibility to withdraw fellowship from those who live immoral lives. In Corinth there was a man committing fornication—living with his father’s wife (probably his step-mother). Paul informs them to withdraw their fellowship from this immoral individual. He then adds other immoral acts which the church is to withdraw fellowship. “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (1 Cor. 5:11). Ephesians 5:11 simply states that we are not to have fellowship with the “unfruitful works of darkness.” In warning of the perilous times that were coming, Paul writes, “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away” (2 Tim. 3:2-5).

When a person is factious causing division, the church is obligated to withdraw fellowship from him. Paul writes, “A man that is an heretick after the first and second admonition reject” (Tit. 3:10). Heretick is translated factious man in the ASV and “primarily denotes capable of choosing; hence, causing division by a party spirit, factious.”<sup>i</sup> He informs the Romans: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom.16:17-18).

When a person begins teaching doctrinal error (such error as would cause one to lose their soul). Paul told Timothy, “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine” (1 Tim. 1:3). Later in the chapter Paul shows Timothy what to do with false teachers, “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim. 1:19-20). Later in the book Paul adds, “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim. 6:3-5). Elders have the obligation to stop the

mouths of those who teach false doctrines. “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Tit. 1:9-11).

Anytime a person no longer walks according to God’s Word and will not repent, he is subject to withdrawal. Paul writes, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us....And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed” (2 The. 3:6, 14). John writes about our fellowship with each other and shows it is dependent upon our fellowship with God. Only as we remain in fellowship with God do we continue in fellowship with each other. “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 John 1:6). It would then be our duty to withdraw our fellowship from the one walking in darkness, sin.

When the church must withdraw fellowship from a wayward brother, the question arises as to how the church is to treat the brother who has had fellowship withdrawn. That is the subject of this lesson. To properly answer this question we must first consider a few passages of Scripture.

## EXAMINATION OF PASSAGES

Any consideration of this subject would certainly be incomplete without a study of the longest passage in the New Testament dealing with withdrawal of fellowship: 1 Corinthians 5. There are seven phrases in this chapter that deal specifically with how we are to treat the withdrawn brother.

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out

therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person” (1 Cor. 5).

Notice the seven phrases: “might be taken away from among you....to deliver such an one unto Satan...purge out...not to company with...not to keep company...no not to eat....put away from among yourselves” (1 Cor. 5:2, 5, 7, 9, 11, 13). As we look at these verses it will be important for us to study the words used by inspiration to get a full understanding of God’s intention for us regarding how we treat those from whom we withdraw. (Note: all definitions in this section will be taken from Strong’s Enhanced Lexicon.) “Taken away” in verse 2 is from the Greek *exairo* meaning “1) to lift up or take away out of a place 2) to remove.”<sup>ii</sup> There are some manuscripts that have the Greek *airo* meaning to life, carry take up or away or to bear away what has been raised, carry off.

In verse 7 Paul commands us to “purge out” sin. This is an imperative (which is the mood of command and denotes a command requiring full obedience of the hearers) of *ekkathairo* meaning, “to cleanse out, clean thoroughly, to cleanse.” Next in verse 9 we are told “not to company with,” and again in verse 11 we are informed, “not to keep company.” Both of these come from the same Greek word *sunanamignumi* meaning “1) to mix up together 2) to keep company with, be intimate with one.” Also in verse 11 we are commanded “not to eat” with a brother who is living an immoral life. This word is *sunesthio* meaning “to eat with, take food together with.” Last in verse 13 we are told to “put away” the wicked person. This is the same root word as “take away” in verse 2 but simply a different verbal form. Now, let us deal with the other passages dealing with this subject in order of their appearance.

Jesus tells us how to deal with settling personal offenses in Matthew 18:15-20. He sets forth three steps to take: (1) going to the offender personally, (2) taking one or two witnesses, (3) telling it to the church. He says, “And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him

be unto thee as an heathen man and a publican” (Mat. 18:17). The man who refuses to repent of a personal sin against another is to be treated as a Gentile and a tax-collector.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17). There are two words we must consider. “Mark” is from the Greek skopeo which means, “1) to look at, observe, contemplate 2) to mark 3) to fix one’s eyes upon, direct one’s attention to, any one 4) to look to, take heed to thyself.” When comparing this word with the Greek blepo, Strong’s notes that this word is more pointed than blepo; “often meaning ‘to scrutinize, observe’. When the physical sense recedes, ‘to fix one’s (mind’s) eye on, direct one’s attention to’ a thing in order to get it, or owing to interest in it, or a duty towards it. Hence often the same as ‘to aim at, care for etc.’” Not only are we to “mark them,” we are also told to “avoid them.” This is an imperative of ekklineo. This word is from the word klineo meaning to bend and ek meaning out of or out from within. Strong’s says, “1) to turn aside, deviate (from the right way and course); 2) to turn (one’s self) away, to turn away from, keep aloof from one’s society; 3) to shun one.”

Paul writes to the Ephesian brethren: “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11). “Fellowship” is from the Greek sugkoinoneo and means “to become a partaker together with others, or to have fellowship with a thing.” The Christian is not only to have no fellowship, they are also to “reprove them.” This is from the Greek elegcho meaning, “1) to convict, refute, confute; 1a) generally with a suggestion of shame of the person convicted; 1b) by conviction to bring to the light, to expose; 2) to find fault with, correct; 2a) by word; 2a1) to reprehend severely, chide, admonish, reprove; 2a2) to call to account, show one his fault, demand an explanation; 2b) by deed; 2b1) to chasten, to punish.” Both of the words used here are imperatives.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us....And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother” (2 The. 3:6, 14-15). In verse 6 we are told to withdraw from those who are not walking according to the Scriptures. “Withdraw” is from the Greek stello meaning, “1) to set, place, set in order, arrange; 1a) to fit out, to prepare, equip; 1b) to prepare one’s self, to fit out for one’s self; 1c) to fit out for one’s own use; 1d) to prepare one’s self, to fit out for one’s self; 1e) to fit out for one’s own use; 1e1) arranging, providing for

this, etc.; 2) to bring together, contract, shorten; 2a) to diminish, check, cause to cease; 2b) to cease to exist; 2c) to remove one's self, withdraw one's self, to depart; 2d) to abstain from familiar intercourse with one." The context shows that the last two meanings would be under consideration here. Verse 14 informs us that we have the obligation to note the man and have no company with him. "Note" is an imperative of semeioo, meaning "to mark, to note, distinguish by marking." "Company" is from the same Greek word as is found in 1 Corinthians 5:9 and 11, sunanamignumi. Paul then adds that we are not to count, consider or think, of this wayward brother as an enemy. This is from the Greek echthros meaning, "hated, odious, hateful; hostile, hating, and opposing another." Instead of thinking of this one as one hated, we are to admonish him. This is an imperative from the Greek noutheteo meaning, "to admonish, warn, exhort."

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. 6:3-5). Christians are to withdraw from those who would teach false doctrines. "Withdraw" is an imperative of ahistemi meaning: "1) to make stand off, cause to withdraw, to remove; 1a) to excite to revolt; 2) to stand off, to stand aloof; 2a) to go away, to depart from anyone; 2b) to desert, withdraw from one; 2c) to fall away, become faithless; 2d) to shun, flee from; 2e) to cease, to vex one; 2f) to withdraw one's self from, to fall away; 2g) to keep one's self from, absent one's self from." In Paul's second letter to Timothy he describes the perilous times that are coming and then informs Timothy that those who live in such a way have "a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5). "Turn away" is an imperative of apotrepo meaning "to turn one's self away from; to shun, avoid."

In writing to Titus, Paul says, "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Tit. 3:10-11). A heretick is one who causes divisions or factions because of false doctrines. Paul tells us to admonish or exhort him one time, then exhort him again. If he is still factious after the second admonition then we are to reject him. "Reject" is an imperative of paraiteomai which means to ask alongside, to ask for, or supplicate; thus to shun, avoid, refuse, dismiss, or drive out.

John writes to the elect lady and her children that "Whosoever transgresseth,

and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11). If an individual is not content to remain with the “doctrine of Christ” (the teaching of which He is the author), then that person no longer has fellowship with God (either the Father or the Son). Since he does not have fellowship with God, it stands to reason that we must not have fellowship with him. In not having fellowship with the one who will not remain within Christ’s doctrine, we are not to receive him and not to bid him God speed lest we partake of his sin. “Receive” is from the Greek lambano which means to take or to receive, to associate one’s self as a companion. We are not to take or receive that person into our home. Also, we must not bid him God speed. “God speed” is from the Greek chairo and means “to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute.” To do either is to make us a partaker of his evil. Partaker is the word elsewhere translated “fellowship” (Greek koinoneo).

The last verse we should consider says, “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4). Christians must “come out” from those who commit sin. This is an imperative form of exerchomai meaning, “1) to go or come forth of; with mention of the place out of which one goes, or the point from which he departs; of those who leave a place of their own accord; of those who are expelled or cast out 2) metaph., to go out of an assembly, i.e. forsake it; to come forth from physically, arise from, to be born of; to go forth from one’s power, escape from it in safety; to come forth (from privacy) into the world, before the public, (of those who by novelty of opinion attract attention); of things; of reports, rumours, messages, precepts; to be made known, declared; to be spread, to be proclaimed; to come forth, emitted as from the heart or the mouth, to flow forth from the body, to emanate, issue, used of a sudden flash of lightning, used of a thing vanishing, used of a hope which has disappeared.” Then we are not to partake in their sins. Partake is the same word “fellowship with” in Ephesians 5:11 (sugkoinoneo).

# Teaching Sound Doctrine

*Tit\_2:1 But speak thou the things which become sound doctrine:*

Teaching Sound Doctrine

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