

Let Us Unite Against Error

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INTRODUCTION.

- A. When Nehemiah led some of the Israelites back to Jerusalem after their years in bondage, Nehemiah set about to rebuild the walls of Jerusalem. When the neighboring people heard of the Israelites attempts, they conspired to stop Judah. Being aware of their neighbor's efforts, Nehemiah and the Israelites made their prayers to God. *"Nevertheless we made our prayer to our God, and because of them we set a watch against them day and night."* (Nehemiah 4:9)
- B. Just as Nehemiah and the Israelites set a watch against their enemies, so too must we. The Lord has warned us of those who would thwart our faith, those who would hinder our walls of faith. We must prepare ourselves against those who would hinder our efforts.
- C. Our battle is not against flesh and blood. We do not take up swords and shields against physical enemies. (Ephesians 6:12) Our battle is against all who would tear down and destroy our faith.
 - 1. Our primary enemy is the devil.
 - a. Matthew 13:24-30, 37-43
 - a. Ephesians 6:11,13
 - b. 1 Peter 5:8
 - 2. The devil will use different methods to destroy, not only our faith, but also local churches.
 - a. One method which the devil will use is to corrupt the Truth. He used this method with Eve. (Cf. Genesis 3:1-5)
 - b. Another method used by the devil is to attempt to destroy the unity of faithful brethren by divisions, factions, and sectarian teachings and actions. Consider the following brief examples:
 - 1) Galatians 5:13-15 - *"... bite and devour one another . . ."*
 - 2) Galatians 5:20-21 - *"... hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, . . ."*
 - 3) 1 Corinthians 1:10-11; 3:1-4
- D. In order for saints to defeat the devil, we must unite against him in righteousness and holiness. We must serve God above all else and we must love our brethren above

everyone else.

- E. The main instrument in the devil's arsenal is our fellow human beings. It is man who will try to bring in corrupt teachings. It is man who will take divisive steps to tear apart a local church and the unity among brethren.
- F. The Bible is filled with a number of warnings and instructions regarding those who would make shipwreck of our faith. Many of the Bible's warnings primarily pertained to the immediate falling away faced during the first, second, and third century. However, in a secondary fashion, saints should likewise heed these same warnings. We should beware of people who would hinder the church of our Lord and Savior.
- G. With this study, we will examine:
 - 1. The warnings issued by Jesus.
 - 2. The warnings issued by the apostles.
 - 3. Actions to be taken by the church when error is taught.

I. WARNINGS ISSUED BY JESUS:

A. Matthew 7:15-20

- 1. *“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.”* (v 15)
 - a. Definitions
 - (1) false prophets - *pseudoprophetes* - from 5571 and 4396; a spurious prophet, pretended foreteller or impostor:— false prophet. (The New Strong's Dictionary)
 - (a) 5571 (*pseudes*) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (b) 4396 (*prophetes*) - a foreteller ("prophet"); by an inspired speaker; by a poet:— prophet. (Ibid.)
 - (2) ravening - *harpax* - 1 rapacious, ravenous. 2 a extortioner, a robber. (Enhanced Strong's Dictionary)
 - b. Jesus warned His disciples of “false prophets.” These “false prophets” would pretend, through deception, to be true prophets of God.
 - c. These prophets would come in “sheep's clothing,” implying that what they would say and do would initially seem acceptable to the disciples of Christ. However, once they won the confidence of the disciples of Christ, these “false prophets” would feed upon and destroy the disciples of Jesus.
- 2. *“You will know them by their fruits. Do men gather grapes from thornbushes*

or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit . . . Therefore by their fruits you will know them.” (v 16-18, 20)

- a. How were the disciples of Jesus to distinguish a “false prophet” from a true prophet of God? Jesus told His disciples that they would know the “false prophet” by his fruits.
- b. The disciples were to examine both the teachings and the actions of the “false prophets.” While a “false prophet” could speak great sounding words, eventually, his words and actions would reveal his deception.

B. Matthew 24:11 - *“Then many false prophets will rise up and deceive many.” (v 11)*

1. Definitions:

- a. false prophets - *pseudoprophetes* - from 5571 and 4396; a spurious prophet, pretended foreteller or impostor:— false prophet. (The New Strong's Dictionary)
 - (1) 5571 (*pseudes*) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (2) 4396 (*prophetes*) - a foreteller ("prophet"); by an inspired speaker; by a poet:— prophet. (Ibid.)
- b. deceive - *planao* - 1 to cause to stray, to lead astray, lead aside from the right way. 1a to go astray, wander, roam about. 2 metaph. 2a to lead away from the truth, to lead into error, to deceive. 2b to be led into error. 2c to be led aside from the path of virtue, to go astray, sin. 2d to sever or fall away from the truth. 2d1 of heretics. 2e to be led away into error and sin. (Enhanced Strong's Lexicon)

2. Jesus warned His disciples against the prophets not sent by God. These “false prophets” would pretend to be prophets of God, but would deceive and lead away those willing to give heed to their words.

C. Matthew 24:23-24; Mark 13:21-22

1. *“Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it.” (v 23)* Jesus warned His disciples to watch out for those who would claim that Christ had returned. It is likely that these people would be the followers of the “false christs” seen in verse 24.
2. *“For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.” (v 24)*
 - a. Definitions:

- (1) false christs - *pseudochristos* - from 5571 and 5547; a spurious Messiah:— false Christ. (The New Strong's Dictionary)
 - (a) 5571 (pseudes) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (b) 5547 - (Christos) - anointed, the Messiah, an epithet of Jesus:— Christ.
 - (2) false prophets - *pseudoprophetes* - from 5571 and 4396; a spurious prophet, pretended foreteller or impostor:— false prophet. (The New Strong's Dictionary)
 - (a) 5571 (pseudes) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (b) 4396 (prophetes) - a foreteller ("prophet"); by an inspired speaker; by a poet:— prophet. (Ibid.)
- b. Jesus warned of these “false christs” and “false prophets” who would deceive the people through “great signs and wonders.” The deception would be so great that even some of the elect would be deceived.

D. Consider the following table which is a summary of Jesus’ warnings:

Passage	Description	Motive / Intent / Action
Matt 7:15-20	“false prophets” “ravenous wolves”	come in sheep’s clothing (<i>deception</i>) ravenous wolves (<i>to devour or destroy</i>)
Matt 24:11	“false prophets”	rise up and deceive (<i>deception</i>)
Matt 24:23-24 Mark 13:21-22	“false christs” “false prophets”	great signs and wonders to deceive (<i>deception</i>)

II. WARNINGS ISSUED BY THE APOSTLES:

A. Acts 20:28-31

1. “Therefore take heed to yourselves and to all the flock, . . .” (v 28) The responsibilities of the elders are to “take heed” or “pay attention” (ESV) to the saints.
2. “. . . after my departure savage wolves will come in among you, not sparing the flock.” (v 29)

- a. Definitions:
 - (1) savage (grievous, KJV) - *barus* - "1 heavy in weight. 2 metaph. 2a burdensome. 2b severe, stern. 2c weighty. 2c1 of great moment. 2d violent, cruel, unsparing." (Enhanced Strong's Lexicon)
 - (2) wolves - *lukos* - "1 a wolf. 2 metaph. of cruel, greedy, rapacious, destructive men." (Enhanced Strong's Lexicon)
 - b. The elders were to be watching out for those savage or fierce wolves, whose purpose or intent was to devour and destroy the local congregation. These "savage wolves" would not spare the flock.
3. *"Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."* (v 30)
- a. perverse - *diastrepho* - "to distort, twist" (dia, "through," and strepho), is translated "to pervert" in Luke 23:2 (cf. No. 1 in v. 14); Acts 13:10 [in v. 8, "to turn aside" (kjb, "away")]; in the perfect participle, passive voice, it is translated "perverse," lit., "turned aside, corrupted," in Matt. 17:17; Luke 9:41; Acts 20:30; Phil. 2:15. (Vine's)
 - b. Elders were to also be watchful for those who would arise from among themselves. These men would distort, twist, or corrupt the word of God. They would speak perverse things with the intent or purpose of drawing away disciples.
4. Summary:
- a. Source: From without and within.
 - b. When: To come to pass (after Paul's departure).
 - c. The elders were to take heed or pay attention, being on guard.
 - d. Men described as "savage wolves" would enter the congregation with the purpose of "not sparing" or destroying the "flock" or congregation.
 - e. Men already in the church would rise up, speaking "perverse things" with the purpose of drawing away disciples.
5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Acts 20:28-31	"savage wolves"	not sparing the flock draw away disciples speak perverse things

B. Romans 16:17-18

1. “. . . *note those who cause divisions and offenses . . .*” (v 17) This is the action the saints were to take against those who cause “divisions and offenses.”
2. “. . . *contrary to the doctrine which you learned, and avoid them.*” (v 17) The “divisions and offenses” were contrary to the doctrine taught by Christ and the apostles. Once the church had noted (marked) those causing divisions and offense, the brethren were to avoid the offenders.
3. “*For those who are such do not serve our Lord Jesus Christ, but their own belly, . . .*” (v 18) Those who caused divisions and offenses were serving their own “belly” or selfish desires.
4. “. . . *and by smooth words and flattering speech deceive the hearts of the simple.*” (v 18)
 - a. Definitions:
 - (1) smooth words - *chrestologia* - "1 fair speaking, the smooth and plausible address which simulates goodness." (Enhanced Strong's Lexicon)
 - (2) flattering speech - *eulogia* - "1 praise, laudation, panegyric: of Christ or God. 2 fine discourse, polished language. 2a in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches." (Enhanced Strong's Lexicon)
 - b. Here we see the purpose of marking and avoiding those who cause division and offenses. The church is to take this action to protect the “simple” members from the “smooth words” and “flattering speech” of those who cause divisions and offenses.
5. Summary:
 - a. Source: From without and within
 - b. When: Immediate threats
 - c. When someone has been identified as causing divisions and offenses, the congregation is to mark, note, or watch out (ESV) for these divisive people and then avoid them.
 - d. While this chapter does not give an example of how or over what subject the divisions and offenses develop, the Bible does reveal the motives of the men in question: They seek to serve their own belly, appetites, and desires. In other words, they are selfish.
6. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Rom 16:17-18		serve their own belly (<i>selfishness</i>) deceive the hearts (<i>deception</i>) smooth words / flattering speeches (<i>deception</i>)

C. 2 Corinthians 11:12-15

1. “. . . *that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.*” (v 12) There were those who desired to be regarded as apostles.
2. “*For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.*” (v 13)
 - a. Definitions:
 - (1) false apostles - *pseudapostolos*:
 - (a) 1 a false apostle, one who falsely claims to be an ambassador of Christ. (Enhanced Strong's Lexicon)
 - (b) from 5571 and 652; a spurious apostle, pretended preacher:— false teacher. (The New Strong's Dictionary)
 - i) 5571 (*pseudes*) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - ii) 652 (*apostolos*) - a delegate; an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):— apostle, messenger, he that is sent. (Ibid.)
 - (2) transforming - *metaschematizo*:
 - (a) 1 to change the figure of, to transform. (Enhanced Strong's Lexicon)
 - (b) “to change in fashion or appearance” (Vine’s)
 - b. Paul referred to these men as being “false apostles” and “deceitful workers.”
 - (1) As “false apostles,” these men would be untrue, erroneous,

deceitful, and wicked. As “deceitful workers,” these men would appear to be workers in the our Lord’s kingdom, but would be doing so in all deception. They would attempt to deceive so that they would not reveal their true nature and identity.

- (2) These “false apostles” would have to “transform” or change in fashion or appearance their behavior so that others would perceive them as “apostles” and “workers.” This implies that they would have to teach enough truth to deceive those around them.
- 3. *“Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, . . .”* (v 15) Paul stated that we should not be surprised when the ministers of Satan “transform themselves into ministers of righteousness.” While they may teach the truth in some areas, they are deceitful workers, teaching false doctrine in other areas.
- 4. Summary:
 - a. Source: Without, but could be within since they “appear” to be ministers of righteousness.
 - b. When: Immediate threat
 - c. During the times of the apostles, the church had to contend with men claiming to be apostles, but were not. These men would apparently teach enough truth to transform themselves, but they would be nothing but deceptive workers.
- 5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Cor 11:12-15	“false apostles” “deceitful workers” “ministers” of satan	desire to be regarded as apostles (<i>jealousy / arrogance</i>) deceitful workers (<i>deception</i>) transforming themselves (<i>deception</i>)

D. Galatians 1:6-9

- 1. “. . . *but there are some who trouble you . . .*” (v 7) These people were described as troubling the saints.
- 2. “. . . *and want to pervert the gospel of Christ.*” (v 7)
 - a. pervert - *metastrepho* - to transform into something of an opposite

character (Vine's)

- b. Those who troubled the saints did so by perverting or changing the gospel of Christ.
3. “. . . *preach any other gospel* . . .” (v 8) There will be those who will preach a gospel other than that which was taught by Jesus Christ. This gospel will likely be a perversion of the original gospel, with some similarities.
4. Summary:
 - a. Source: Without and possibly within.
 - b. When: Current problem.
 - c. These people will trouble the saints.
 - d. These teachers will alter the gospel, creating a perverted copy.
 - e. They will teach other gospels.
5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Gal 1:6-9		want to pervert Gospel

E. Galatians 2:4-5

1. “*And this occurred because of false brethren secretly brought in . . .*” (v 4)
 - a. Definitions:
 - (1) false brethren - *pseudadelphos* - from 5571 and 80; a spurious brother, pretended associate:— false brethren." (The New Strong's Dictionary)
 - (a) 5571 (*pseudes*) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (b) 80 (*adelphos*) - a brother (or) near or remote [much like 1]:— brother. (Ibid.)
 - (2) secretly brought in - *pareisaktos* - 1 secretly or surreptitiously brought in. 2 one who has stolen in. (Enhanced Strong's Lexicon)
 - b. Paul had faced the problem of “false brethren.” Based upon the definition, it should be clear that these “false brethren” used deceit to convince the other brethren to accept them.

- c. These “false brethren” would secretly enter a local congregation. To secretly bring in “false brethren,” one must use deceptive means in order to hide their true motives or intentions.
2. “. . . (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),” (v 4)
- a. Definitions:
 - (1) came in by stealth - *pareiserchomai* - 1 to come in secretly or by stealth, or creep or steal in. 2 to enter in addition, come in besides. (Enhanced Strong's Lexicon)
 - (2) spy out - *kataskopeo* - 1 to inspect, view closely, in order to spy out and plot against. (Enhanced Strong's Lexicon)
 - b. These “false brethren” entered the brotherhood for the purpose of plotting against Christians, seeking ways to bring them into “bondage.”
3. “to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.” (v 5) Paul and those with him would not yield to those who were trying to bring them into bondage. Paul would not be bound by that which the Bible does not bind.
4. Summary:
- a. Source: Within
 - b. When: Current problem.
 - c. These people would enter the church, looking and sounding like saints.
 - d. These people would be intent upon finding ways to put the saints back into bondage, either to the old law, or today, to sin.
5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Gal 2:4-5	“false brethren”	secretly brought in (<i>deception</i>) came in by stealth (<i>deception</i>) spy out liberty - bring saints into bondage

F. Colossians 2:6-10

1. *“Beware lest anyone cheat you . . .”* (v 8) Christians are to “beware” or “take heed” (ASV) or “see to it” (ESV) they do not allow someone to “cheat,” “spoil” or “takes you captive” (ESV).
2. *“. . . through philosophy and empty deceit, . . .”* (v 8) Those who would “cheat” or “take captive” Christians do so by different methods. One method is by using “philosophy” (the wisdom of man) and “empty deceit” (empty lies and promises.)
3. *“. . . according to the tradition of men, . . .”* (v 8) Another method used by those who cheat Christians would be the “tradition of men.” This refers to any teachings, theories, ideas, etc. which men build upon their own traditions and reasons.
4. *“. . . according to the basic principles of the world, . . .”* (v 8) Those who would bring Christians into slavery will use the rudiments or basic principles of the world or of man’s wisdom. These are elements or reasons which are absent the wisdom of God.
5. *“. . . and not according to Christ.”* (v 8) This verifies that the efforts used by those who would take captive Christians are not according to Jesus Christ.
6. Summary:
 - a. Source: Without and within
 - b. When: Immediate and future threats.
 - c. Christians are to beware or take heed that they do not allow themselves to be cheated or taken as captives.
 - d. Those whose motives are to cheat or take captive Christians will use: human philosophy, tradition of men, the basic principles of the world (man’s wisdom), and empty deceits.
 - e. Neither will their efforts nor their teachings be according to Jesus Christ and His will.
7. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Col 2:6-10		lest anyone cheat you (<i>deception</i>) empty deceit (<i>deception</i>)

G. 2 Thessalonians 2:1-12

1. “. . . *either by spirit or by word or by letter, as if from us . . .*” (v 2) Teachers claiming to have the authority of the apostles would attempt to deceive.
2. “*Let no one deceive you by any means; . . .*” (v 3) The false teachers, false apostles, deceitful workers, ministers of Satan, etc. would use any means to deceive the saints.
3. “. . . *who opposes and exalts himself above all that is called God or that is worshiped . . .*” (v 4) These ungodly men would oppose and exalt themselves in a religious fashion. Their ideas, words, and teachings would become more important than the word of God.
4. “. . . *so that he sits as God in the temple of God, . . .*” (v 4) This indicates that the deceiving teacher would be within the church.
5. “*The coming of the lawless one is according to the working of Satan, . . .*” (v 9) This passage bears some resemblance to Paul’s reference to ministers of Satan. (Cf. 2 Corinthians 11:12-15)
6. “. . . *with all power, signs, and lying wonders, . . .*” (v 9) The “power” and “signs” would be nothing more than trickery. They would be “lying wonders.”
7. “. . . *and with all unrighteous deception among those who perish, . . .*” (v 10) Any deception is wrong. However, Paul describes their actions as being “unrighteous deception.” The “unrighteous deception” would include any method or teaching that would deceive the saints.
8. “. . . *because they did not receive the love of the truth, that they might be saved.*” (v 10) His target will be those who have not received the “love of the truth.”
9. Summary:
 - a. Source: Within since he is described as setting in the temple of God (or the church).
 - b. When: To come to pass (from their time)
 - c. The “lawless one” will use deception by claiming authority for what he teaches.
 - d. He will assume an authority not granted to him by God.
 - e. He will use “lying wonders” and “unrighteous deception” to lead people from God. He preys upon those who have not received the love of truth.
10. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Thess 2:1-12	“lawless one”	let no one deceive you (<i>deception</i>) who exalts himself (<i>arrogance</i>) lying wonders (<i>deception</i>) unrighteous deception (<i>deception</i>)

H. 1 Timothy 4:1-5

1. “Now the Spirit expressly says that in latter times some will depart from the faith, . . .” (v 1) The Holy Spirit had expressly or explicitly warned that a time would come when some of the saints would depart from the faith.
2. “. . . giving heed to deceiving spirits and doctrines of demons, . . .” (v 1) Some Christians would fall because they would give heed to (listen to or follow) “deceiving spirits” and the teachings (doctrines) of demons. It is not likely that Paul was referring to literal spirits and demons. Instead, he was likely warning against those who would claim divine guidance of some “spirit” or “demon.”
3. “speaking lies in hypocrisy, . . .” (v 2)
 - a. Depending upon your translation, either Paul is saying that those who would depart from the faith would speak lies in hypocrisy, or they would be led away by those speaking lies in hypocrisy.
 - b. The America Standard Version reads, “. . . through the hypocrisy of men that speak lies, . . .” In either case, whether they are led away by lies or they are speaking lies, they have, nonetheless, chosen to believe a lie.
4. “. . . having their own conscience seared with a hot iron, . . .” (v 2) The departed Christians no longer felt remorse for their actions. They had seared their conscience with their willful acts of sin.
5. “forbidding to marry, and commanding to abstain from foods which God created to be received. . . .” (v 3) These are examples of how far the departed Christians would fall. The right of marriage and the right to eat could be viewed as two basic rights, privileges, and blessings for which Christians should be thankful.
6. Summary:
 - a. Source: Within being led away

- b. When: Latter times, but not too far distance future.
 - c. Paul issued the warning that a time would come when Christians would be led away by “deceiving spirits” and “doctrines of demons.” They would harken to and speak lies in hypocrisy. They would sear their consciences by their actions.
 - d. An example of the extent of their apostasy would be to forbid marriage and to forbid certain foods.
7. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
1 Tim 4:1-5		deceiving spirits (<i>deception</i>) speaking lies in hypocrisy (<i>deception</i>)

I. 2 Timothy 3:1-17

- 1. *“But know this, that in the last days perilous times will come: . . .”* (v 1) Paul is warning Timothy about the “perilous times” (grievous or stressful times) which would come in the “last days.” According to this chapter, it seems that the “last days” would come during the life time of Timothy.
- 2. *“For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power.”* (v 2-5a) It is clear that these people will have a “form of godliness,” but will deny the power of God. This implies that Paul is warning of Christians who would turn to the world and its ungodly ways.
- 3. *“. . . And from such people turn away!”* (v 5b) This statement also hints at the possibility that Paul was describing erring and unfaithful Christians. According to 1 Corinthians 5:9-13, we cannot get away from the sinful people of the world without leaving the world. However, we can remove ourselves from brethren who behave in such ungodly manners.
- 4. *“For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,”* (v 6) Just as in the description of 2 Peter 2, those described by Paul will attempt to take Christians captive.

5. “. . . *so do these also resist the truth: . . .*” (v 8) These corrupt men will resist the truth.
6. “. . . *men of corrupt minds, disapproved concerning the faith;*” (v 8) The reason these men will resist the truth is because they have corrupted their minds and are disapproved or disqualified concerning the faith.
7. “*But evil men and imposters will grow worse and worse, deceiving and being deceived.*” (v 13) Paul again warns that the problem of evil men and imposters (seducers, KJV) would grow worse and worse. These “evil men” and “imposters” will deceive Christians.
8. Summary:
 - a. Source: Within
 - b. When: Future challenges (in the last days)
 - c. Paul warned Timothy of a time when saints would be led astray into sin. Paul told Timothy to turn away from such sinfulness.
 - d. Paul also warned that these same sinful people would resist the truth and would attempt to led others down their sinful paths. These men would be evil and would be “imposters” or deceivers.
9. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Tim 3:1-17	“men of corrupt minds” “evil men” “imposters”	from “lovers of themselves” to “lovers of pleasure” <i>Read context for full listing</i> creep into households (<i>deception</i>) make captives (<i>deception</i>) deceiving and being deceived (<i>deception</i>)

J. 2 Timothy 4:3,4

1. “*For the time will come when they will not endure sound doctrine,*” (v 3) In 2 Timothy 3:1-17 we saw that Paul warned Timothy of “evil men” and “imposters.” In this verse the warning is focused upon individual saints who would not “endure sound doctrine.”
2. “. . . *but according to their own desires, because they have itching ears, they will heap up for themselves teachers;*” (v 3) These brethren who “will not

endure sound doctrine” would go in search of preachers and teachers who would teach only that which the itching ears desired to hear.

3. *“and they will turn their ears away from the truth, and be turned aside to fables.”* (v 4) Again, Paul is emphasizing the unwillingness of some Christians to hear the truth. The Christians will “turn their ears away from the truth,” giving heed to fables or myths.
4. Summary:
 - a. Source: Within
 - b. When: Future (time will come)
 - c. Unlike some of Paul’s other warnings, in this section, Paul is warning Timothy about brethren who would not endure sound doctrine. Not only will there be false teachers, evil men, imposters, etc., but there will be brethren who desire to follow these men.
5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Tim 4:3,4		teachers willing to scratch the “itching ears” by teaching something other than the truth.

K. 2 Peter 2:1-22

1. *“But there were also false prophets among the people, even as there will be false teachers among you,”* (v 1)
 - a. false teachers - *pseudodidaskalos* - from 5571 and 1320; a spurious teacher, propagator of erroneous doctrine:— false teacher. (The New Strong's Dictionary)
 - (1) 5571 (*pseudes*) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)
 - (2) 1320 (*didaskalos*) - an instructor (or):— doctor, master, teacher. (Ibid.)
 - b. Peter warns that “false teachers” or erroneous, deceitful, and wicked teachers would come from among the Christians.
2. *“ . . . who will secretly bring in destructive heresies, . . . ”* (v 1)
 - a. Definitions:

- (1) secretly - *pareisago* - 1 to introduce or bring in secretly or craftily. (Enhanced Strong's Lexicon)
 - (2) heresies - *haireisis* - denotes (a) "a choosing, choice" (from *haireomai*, "to choose"); then, "that which is chosen," and hence, "an opinion," especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, . . . (Vine's)
- b. Heresies refers to sects or parties which are decided or determined by the wants and wishes of the one leading the sect or party. Sects and divisions within the church of our Lord is unacceptable.
 - c. These "false teachers" would work to secretly divide the local church by establishing destructive sects or groups based upon their notions and ideas. These "false teachers" would secretly turn one brother against another brother.
3. ". . . *even denying the Lord who bought them, . . .*" (v 1) The "false teachers" will go so far as to deny the Lord who had bought them. This phrase shows that these "false teachers" would arise from within the body of Christ. This denial was more likely seen in their actions to divide than a specific verbal denial, since such would have revealed their true corruption.
 4. ". . . *and bring on themselves swift destruction.*" (v 1) Their destruction would be justly due in that they attempted to destroy churches by using destructive heresies.
 5. "*And many will follow their destructive ways, . . .*" (v 2) Because these "false teachers" will "secretly" bring in "destructive heresies" and divisions, they will succeed in leading many down their destructive path.
 6. ". . . *because of whom the way of truth will be blasphemed.*" (v 2) Because of the divisive and destructive actions of these "false teachers," there would be those in the world who would blaspheme (speak evil of) the "way of truth."
 7. "*By covetousness they will exploit you with deceptive words; . . .*" (v 3) Because of the covetousness (greedy desire to have more), they will exploit or make merchandise of the brethren. These "false teachers" will deceive the brethren into following them.
 8. "*for a long time their judgment has not been idle, and their destruction does not slumber.*" (v 3) The "false teachers" will not escape their judgment and destruction.
 9. "*For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; . .*

. . . then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,” (v 4-9) In verses 4 - 9, Peter shows clearly that God is able to deliver the righteous and punish the ungodly. In this case, the reference to the ungodly would include the false teachers which Peter described in verses 1-3.

10. “. . . speak evil of the things they do not understand,” (v 12)
 - a. Because of the context of 2 Peter 2:1-22, it is likely that the “things they do not understand” were spiritual matters, i.e. God, Christ, Holy Spirit, repentance, obedience, righteousness, etc.
 - b. Instead of learning of these things, the “false teachers” would speak evil of them.
11. “. . . They are spots and blemishes, carousing in their own deceptions while they feast with you,” (v 13) These “false teachers” are spots and blemishes (possibly upon the churches they attempt to divide.) They carouse or revel in their own deceptions, while they “feast” with other Christians.
12. “having eyes full of adultery and that cannot cease from sin, . . .” (v 14) These “false teachers” will not cease from their sin because they have left the Lord. Their eyes are “full of adultery.” While this could refer to physical sexual immorality, it is likely that Peter was referencing their spiritual adultery committed against Jesus.
13. “. . . enticing unstable souls . . .” (v 14) These “false teachers” are not satisfied with their own sin. They are intent upon “enticing unstable souls.” The false teachers, in spreading their “damnable heresies,” need people to follow them. They will feed upon the “unstable” Christians, whose faith is not well grounded.
14. “. . . They have a heart trained in covetous practices, and are accursed children.” (v 14) As seen earlier, these false teachers are driven by hearts “trained in covetous practices” or covetousness (greed.) Their actions are motivated by their covetous desires. As a result, they are “accursed children.”
15. “They have forsaken the right way and gone astray, . . .” (v 15) These “false teachers” have forsaken the right way of the Lord and have gone astray. They have left the teachings of the scriptures.
16. “These are wells without water, clouds carried by a tempest, . . .” (v 17) “False teachers” are useless and without foundation.
17. “For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.” (v 18) The “false teachers” will use “great swelling words of emptiness.” They will use enticing speech filled with

empty promises and teachings. “False teachers” will use this method to “allure” away the weaker brethren. “False teachers” will appeal to “the lusts of the flesh” (passions of the flesh), to lead astray the babes and weak children of God.

18. “*While they promise them liberty, . . .*” (v 19) The “false teachers” will promise liberty of some type. It could have been liberty from the moral restraints of the scriptures. It could have been liberty from religious restraints. It could also be that they claimed to have the truth.

19. Summary:

- a. Source: False teachers within leading away the weak
- b. When: Immediate future - “there will be false teachers”
- c. Driven by covetousness, these “false teachers” will secretly try to cause destructive heresies (sects, divisions) among saints. They will feed upon the weaker brethren.

20. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Pet 2:1-22	“false teachers” “unjust”	secretly bring in (<i>deception</i>) destructive heresies (<i>divisive</i>) by covetousness (<i>covetous</i>) deceptive words (<i>deception</i>) in their own deceptions (<i>deception</i>) eyes full of adultery (<i>evil lusts or desires</i>) heart trained in covetous (<i>covetous</i>) allure through lusts (<i>using evil lusts or desires</i>) promise them liberty (<i>deception</i>)

L. 2 Peter 3:16-17

- 1. “. . . *which untaught and unstable people twist to their own destruction, . . .*” (v 16)
 - a. twist - *strebloo*:

- (1) "to twist, to torture" (from streble, "a winch" or "instrument of torture," and akin to strepho, "to turn"), . . . (Vine's)
 - (2) 1 to twist, turn awry. 2 to torture, put to the rack. 3 metaph. to pervert, of one who wrests or tortures language in a false sense. (Enhanced Strong's Lexicon)
- b. In this passage, Peter is referring to people who twisted the teachings of Paul.
 - c. Peter refers to these people as being "untaught" and "unstable." Because these people were "untaught" (ignorant) and "unstable" (not fixed) in the word of God, they would "twist" the teachings of Paul to suit their own purposes.
- 2. ". . . as they do also the rest of the Scriptures." (v 16) Not only would these "untaught" and "unstable" people "twist" the teachings of Paul, they would also twist the rest of the scriptures.
 - 3. "*You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;*" (v 17) Peter warned the brethren against allowing the "untaught" and "unstable" people to lead them away from their "own steadfastness" with the "error of the wicked."
 - 4. Summary:
 - a. Source: Without and within
 - b. When: Currently problem
 - c. There were (and still are) "untaught" and "unstable" people who claim to teach the word of God, but are twisting the Word for their own purposes.
 - d. Saints must be on guard so as not to be led away by the "error of the wicked" or "untaught" and "unstable" people.
 - 5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
2 Peter 3:16-17	"untaught" "unstable" "wicked"	twist the scriptures lead saints away from their steadfastness

M. 1 John 2:18-19

1. *“Little children, it is the last hour; . . .”* (v 18) The last hour is probably in reference to the number of warnings regarding the great departure.
2. *“. . . as you have heard that the Antichrist is coming, even now many antichrists have come. . .”* (v 18) John said that “many antichrists have come.” John defines the antichrist as he “who denies the Father and the Son.” (v 22b)
3. *“They went out from us, but they were not of us; . . .”* (v 19) It is likely that these “antichrists” (those who deny the Father and the Son) began as Christians. At whatever point they began to deny the Father and the Son, they were no longer “of us.”
4. Summary:
 - a. Source: Could come from within
 - b. When: Present danger
 - c. There were those who denied the Father and the Son. While they may have begun as Christians, their departure exposed them for their unbelief. Peter refers to them as “anitchrists” because they denied the Father and the Christ.
5. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
1 John 2:18-19	“antichrist”	see 1 John 4:1-6

N. 1 John 4:1-6

1. *“Beloved, do not believe every spirit, but test the spirits, whether they are of God; . . .”* (v 1) John knew that there would be false prophets, claiming to speak on the behalf of God. John warns the saints to test every spirit.
2. *“. . . because many false prophets have gone out into the world.”* (v 1)
 - a. false prophets - *pseudoprophetes* - from 5571 and 4396; a spurious prophet, pretended foreteller or impostor:— false prophet. (The New Stong's Dictionary)
 - (1) 5571 (pseudes) - untrue, erroneous, deceitful, wicked:— false, liar. (Ibid.)

- (2) 4396 (prophetes) - a foreteller ("prophet"); by an inspired speaker; by a poet:— prophet. (Ibid.)
- b. The reason for the warning was clear: Many “false prophets” were in the world. These “false prophets” would claim to be messengers of God. However, they would speak deceitful words.
3. “. . . *Every spirit that confesses that Jesus Christ has come in the flesh is of God,*” (v 2) If the messenger, prophet, speaker, etc. confessed that Jesus Christ has come in the flesh, then he would be of God.
4. “*and every spirit that does not confess that Jesus Christ has come in the flesh is not of God . . .*” (v 3) If the messenger, prophet, speaker, etc. did not confess that Jesus Christ had come in the flesh, then he was not of God.
5. “. . . *And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.*” (v 3) The antichrist is the one who denies that Jesus Christ has come in the flesh.
6. “*They are of the world. Therefore they speak as of the world, and the world hears them.*” (v 5)
- a. The “antichrists” “are of the world.” They are not “of God.” This fact should be seen in that the “antichrists” deny that Jesus has “come in the flesh.” The “antichrists” are not driven by a desire to serve God.
- b. As a result, the “antichrists” “speak as of the world, and the world hears them.” Since the “antichrists” deny that Jesus has come in the flesh, they and the world are no longer held by the same restraints as demanded of those who confess that Jesus has come in the flesh.
7. “. . . *he who is not of God does not hear us . . .*” (v 6) The apostles are from God and they teach the Truth. The person who does not hear or heed the teachings of the apostles is not of God. This one is “of the world.”
8. “. . . *By this we know the spirit of truth and the spirit of error.*” (v 6)
- a. In verse 1, John gave instructions to test the “spirits.” John knew that not every “spirit” was from God.
- b. The “spirit of truth” is the one who hears the teachings of the apostles.
- c. The “spirit of error” is the one who does not hear the teachings of the apostles and is, therefore, “of the world.”
- d. If the “spirit” brings that which was taught by the apostles, then that “spirit” passes the test and should be received.
- e. However, if the “spirit” does not bring the teachings of the apostles,

then that “spirit” fails the test and should not be heeded by the brethren.

9. Summary:
 - a. Source: Without (could be within depending on the person in question)
 - b. When: Immediate problem.
 - c. John warned the brethren that there were “false prophets” in the world. Instead of believing everything taught, the brethren were to “test the spirits” to see whether or not the person was from God.
 - d. Apparently a common erroneous teaching of that time was that Jesus did not come in the flesh. This was to be the basis of their tests.
10. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
1 John 4:1-6	“false prophets” “antichrist” “spirit of error”	does not confess that Jesus Christ has come in the flesh does not hear the apostles

O. Jude 1:3-19

1. *“For certain men have crept in unnoticed, . . .”* (v 4) “Crept in unnoticed” literally means to bring in besides or bring in secretly. Jude warns that “certain men” had already come in secretly among the saints.
2. *“. . . ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.”* (v 4) Jude describes these men as “ungodly men.” These “ungodly men” turn the grace of God into lewdness (unbridled lusts) and deny the Lord.
3. *“Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.”* (v 8) These “certain men” and “ungodly men” have their heart set upon defiling the flesh. Either they dream of defiling the flesh or they dream up ways to defile the flesh. These “ungodly men” also reject the authority or dominion of Jesus Christ. They also speak evil of dignitaries, which may refer to good angels.
4. *“But these speak evil of whatever they do not know; . . .”* (v 10) These “ungodly men” speak evil of those things which they do not know.

5. *“ . . . and whatever they know naturally, like brute beasts, in these things they corrupt themselves.”* (v 10) These “ungodly men” do not follow the instructions and knowledge of the scriptures. They follow their own thoughts and desires, wherein they corrupt themselves.
6. *“Woe to them! For they have gone in the way of Cain, . . .”* (v 11) Cain slew his brother Abel because of his jealousy over God’s acceptance of Abel. These “ungodly men” will do what they do out of jealousy.
7. *“. . . have run greedily in the error of Balaam for profit, . . .”* (v 11) Doing so for hire and pay, Balaam led the children of Israel into sin. These “ungodly men” are motivated by the same desire for “profit” or “reward.”
8. *“. . . and perished in the rebellion of Korah.”* (v 11) Like Korah who rejected the rightful authority of Moses, and therefore rejected the Lord, these “ungodly men” will perish in their “rebellion” against the Truth and the authority of the Lord.
9. *“These are spots in your love feasts, while they feast with you without fear, serving only themselves . . .”* (v 12) This passage indicates that these “ungodly men” were present with the Christians in their daily feasts and meals. These men would feast with the Christians “without fear,” serving only themselves. This shows the pure selfishness and motivation of these “ungodly men.”
10. *“. . . They are clouds without water, carried about by the winds; . . .”* (v 12) These “ungodly men” were as useless as a large cloud that yields no rain. Their teachings would be a lot of talk and show, but no substance.
11. *“. . . late autumn trees without fruit, twice dead, pulled up by the roots;”* (v 12) Again, we see the uselessness of these “ungodly men.” They are good only to be uprooted and burned.
12. *“raging waves of the sea, foaming up their own shame; . . .”* (v 13) These “ungodly men” are as erratic as the raging waves of the sea, driven by the wind. Their actions make known their shame. Like a wave that foams up, spraying all around, so does the moral decadence of the “ungodly men” spread to those around. (Cf. Isaiah 57:20)
13. *“. . . wandering stars for whom is reserved the blackness of darkness forever.”* (v 13) Jude compares these “ungodly men” to “wandering stars.” It is likely that Jude is referring to comets. Comets are parts and pieces (debris) of planets which were placed in orbit by God. The debris have left their pre-assigned orbit and wander on their own into the blackness of space. Such are the “ungodly men.” They have left the path of God’s word and are, therefore, reserved for the “blackness of darkness forever.”
14. *“These are grumblers, complainers, walking according to their own lusts; .*

. . .” (v 16) Because of their “own lusts” or strong desires which are contradictory to God’s desire for them, these “ungodly men” grumble and complain. They complain and grumble against God’s instructions.

15. “. . . and they mouth great swelling words, flattering people to gain advantage.” (v 16) The “ungodly men,” after grumbling and complaining against God’s instructions, will work to gain the “advantage” over other people. They will do so by speaking “great swelling words” designed to flatter people. The “ungodly men” do this for personal gain and selfish motives or reasons.
16. “how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.” (v 18) The apostles of the Lord had previously warned the saints about those who would be “mockers . . . who would walk according to their own ungodly lusts.” These “mockers” (“ungodly men”) would be with the saints, but would be concerned only with the fulfilling of their own ungodly desires.
17. “These are sensual persons, who cause divisions, not having the Spirit.” (v 19) These “ungodly men” (“mockers”) are driven by worldliness. Because of the “sensual” desires or worldliness, these “ungodly men,” not being guided by the Spirit through the Word of the Lord, causes division among God’s own people.
18. Summary:
 - a. Source: Arise from within, but will live as those without.
 - b. When: Present danger
 - c. Jude warns of “ungodly men” who have “crept in unnoticed.” These “ungodly men” will “turn the grace of God into lewdness” and will deny the Lord. They will likewise “defile the flesh” and reject the authority of Jesus.
 - d. As with Cain, these “ungodly men” are driven by jealousy and like Balaam, they are driven by the desire for “profit” and will perish in their rebellion.
 - e. These “ungodly men” were among the saints, without fear, serving their own selfish desires. They grumble and complain, driven by their own lusts and desires. They speak “great swelling words” in hopes of alluring saints to follow them, thus causing division among the saints.
19. Here is the summary for our chart:

Passage	Description	Motive / Intent / Action
Jude 1:3-19	“ungodly men” “dreamers” “grumblers” “complainers” “mockers”	crept in unnoticed <i>(deception)</i> turn grace into lewdness <i>(evil lusts or desires)</i> defile the flesh <i>(evil lusts or desires)</i> reject authority <i>(arrogance)</i> corrupt themselves <i>(evil lusts or desires)</i> gone in the way of Cain <i>(jealousy??)</i> run greedily . . . for profit <i>(covetous)</i> serving only themselves <i>(selfishness)</i> walking according to lusts <i>(evil lusts or desires)</i> great swelling words <i>(arrogance)</i> flattering people to gain <i>(deception)</i> ungodly lusts <i>(evil lusts or desires)</i> who cause divisions <i>(divisive)</i>

III. WHAT ACTIONS WERE THE SAINTS TO TAKE TO PROTECT THE CHURCH?

A. The saints were to mark (note) and avoid the divisive brother who caused “offenses.” (Romans 16:17-18)

1. “Now I urge you, brethren, . . .” (v 17)

a. The Greek word translated as *urge* (*beseech*, KJV) is *parakaleo*.

b. *Parakeleo*: 1 to call to one's side, call for, summon. 2 to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. . . . (Enhanced Strong's Lexicon)

2. “. . . note those who cause divisions and offenses, contrary to the doctrine which you learned, . . .” (v 17)

a. Definitions:

(1) note (mark, KJV) - *skopeo*:

- (a) "to look at, consider" (Eng., "scope"), implying mental consideration, is rendered "while we look ... at" in 2 Cor. 4:18; "looking to" (kjv, "on") in Phil. 2:4. See heed, mark. (Vines's)
 - (b) 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. (Enhanced Strong's Lexicon)
- (2) divisions - *dichostasia*:
- (a) lit., "a standing apart" (diche, "asunder, apart," stasis, "a standing", the root di— indicating "division," is found in many words in various languages), is used in Rom. 16:17, where believers are enjoined to mark those who cause "division" and to turn away from them; . . . (Vine's)
 - (b) dissension, division. (Enhanced Strong's Lexicon)
- (3) offences - *skandalon*:
- (a) originally was "the name of the part of a trap to which the bait is attached, hence, the trap or snare itself, . . . Rom. 14:13, rv, "an occasion of falling" (kjv, "an occasion to fall"), said of such a use of Christian liberty as proves a hindrance to another; 16:17, rv, "occasions of stumbling," said of the teaching of things contrary to sound doctrine; (Vine's)
 - (b) 1 the movable stick or trigger of a trap, a trap stick. 1a a trap, snare. 1b any impediment placed in the way and causing one to stumble or fall, (a stumbling block, occasion of stumbling) i.e. a rock which is a cause of stumbling . . . 2 any person or thing by which one is (entrapped) drawn into error or sin. (Enhanced Strong's Lexicon)
- b. Paul urged the brethren to make observations of or direct their attention to those individuals who were causing divisions among the brethren as well as putting snares (traps), obstacles, or stumbling blocks in the path of Christians.
- c. It may be that the snares, obstacles, or stumbling blocks were leading to the divisions or were a result of the divisions.

3. “... *and avoid them.*” (v 17)
 - a. Definitions: avoid - *ekklino*:
 - (1) to turn away from, to turn aside," lit., "to bend out of" (ek, "out," klino, "to bend"), is used in Rom. 3:12, of the sinful condition of mankind, kjv, "gone out of the way," rv, "turned aside"; in Rom. 16:17, of turning away from those who cause offenses and occasions of stumbling (kjv, "avoid"); in 1 Pet. 3:11 of turning away from evil (kjv, "eschew"). (Vine's)
 - (2) 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. (Enhanced Strong's Lexicon)
 - b. After the saints noted or made observation of those who caused divisions among the brethren as well as obstacles and stumbling blocks, the brethren were to turn away from and shun them.
4. “*For those who are such do not serve our Lord Jesus Christ, but their own belly, . . .*” (v 18)
 - a. Paul explained why the brethren were to turn away from or avoid those who caused division and offences.
 - b. These divisive people served “their own belly.” Their actions were motivated or driven by selfish reasons and desires.
5. “... *and by smooth words and flattering speech deceive the hearts of the simple.*” (v 18)
 - a. These divisive individuals divided the brethren and created stumbling blocks by deceiving the “hearts of the simple.”
 - (1) simple - *akakos* - lit., "without evil" (a, negative, kakos, "evil"), signifies "simple, guileless," Rom. 16:18, "simple," of believers (perhaps = unsuspecting, or, rather, innocent, free from admixture of evil); in Heb. 7:26, rv, "guileless" (kjv, "harmless"), the character of Christ (more lit., "free from evil"). (Vine's)
 - (2) By “simple,” Paul seems to be referring to those saints who were unsuspecting, without guile, and innocent.
 - b. Since the simple seem to be unsuspecting, they were taken captive by the “smooth words” and “flattering speech” of the divisive people. The words of the divisive people sounded good and apparently made sense to the “simple.” The simple seem to assume that the divisive people were speaking truth.

- c. Once these divisive brethren were noted or marked before the congregation, the whole congregation, including the “simple” Christians, would know whom they were to avoid and why.
- 6. Paul made it clear from this passage that there will be times when the church will have to identify specific people for being divisive and causing offenses.
 - a. If a person is an immediate threat to the church, all the members of the church must know whom they are to avoid.
 - b. The church must know whose teachings (“flattering words and fair speeches”) they are to avoid.
- 7. Here is the summary for our chart:

Passage	Action	Against Whom And Why
Rom 16:17-18	mark (note) avoid them	those who cause divisions and offenses serve their own belly . . . (and) . . . by smooth words and flattering speech deceive the hearts of the simple

- B. Like Paul, we are to deliver to Satan those who reject the faith and a good conscience. (1 Timothy 1:18-20)
 - 1. *“having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,”* (v 19)
 - a. There are some who have rejected the faith and a good conscience. The ASV reads, *“holding faith and a good conscience; which some having thrust from them . . .”* (1 Timothy 1:19, ASV)
 - b. Because these people have rejected or thrust from themselves “faith and a good conscience,” they have “suffered shipwreck” concerning the faith.
 - 2. *“of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.”* (v 20)
 - a. Paul referred to two individuals who had rejected faith and a good conscience.
 - b. Paul said that he had “delivered to Satan” Hymenaeus and Alexander. Paul used this same phrase in reference to the church taking action against the man who had taken his father’s wife. (1 Corinthians 5:1-5)

- c. It is likely that Hymenaeus and Alexander had been disciplined by the church in Ephesus while Paul was there. This could explain why Paul referenced Hymenaeus and Alexander in his personal letter to Timothy.
- 3. Since Paul referred to having delivered Hymenaeus and Alexander to Satan because they had rejected the faith and a good conscience, it stands to reason that the local church should also “deliver to Satan” those who reject the faith and a good conscience.
- 4. Here is the summary for our chart:

Passage	Action	Against Whom And Why
1 Tim 1:18-20	deliver to Satan	those who rejected faith and a good conscience . . . (<i>so that</i>) . . .so they will learn not to blaspheme

C. Withdraw from divisive brethren. (1 Timothy 6:3-5)

- 1. *“If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,”* (v 3)
 - a. The person in question taught things contrary to what was taught by Paul, our Lord Jesus Christ, and the rest of the inspired teachers of the New Testament.
 - b. Not only does the person in question teach “otherwise,” but he does not “consent to” (“agree to” (ESV), draw near to) “wholesome words” of Jesus and the “doctrine which accords with godliness.”
- 2. *“he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,”* (v 4)
 - a. Definitions
 - (1) proud - *tuphoo*:
 - (a) properly means "to wrap in smoke" (from *tuphos*, "smoke"; metaphorically, for "conceit"); it is used in the passive voice, metaphorically in 1 Tim. 3:6, "puffed up," rv (kjb, "lifted up with pride"); so 6:4, kjb, "proud," and 2 Tim. 3:4, kjb, "highminded." (Vine's)
 - (b) 1 to raise a smoke, to wrap in a mist. 1a metaph. 1a1

to make proud, puff up with pride, render insolent.
1a2 to be puffed up with haughtiness or pride. 2 to
blind with pride or conceit, to render foolish or
stupid. 2a beclouded, besotted. (Enhanced Strong's
Lexicon)

- (2) obsessed (doting, KJV) - *noseo* - signifies “to be ill, to be ailing,” whether in body or mind; hence, “to be taken with such a morbid interest in a thing as is tantamount to a disease, to dote,” 1 Tim. 6:4 (marg., “sick”). (Vine’s)
 - (3) disputes (questions, KJV) - *zetesis* - 1 a seeking. 2 enquiry. 3 a questioning, debate. 4 a subject of questioning or debate, matter of controversy. (Enhanced Strong’s Lexicon)
 - (4) arguments over words - *logomachia* - 1 to contend about words. 2 to wrangle about empty and trifling matters. (Enhanced Strong’s Lexicon)
- b. The person who does not teach nor consent to the teachings of Jesus and His inspired teachers is proud, conceited, and puffed up. He is haughty and blinded with pride. Despite his pride, this person knows nothing. He is obsessed with questions, disputes, debates, and matters of controversy. He argues over words or wrangles (fights) over empty and trifle matters.
 - c. By dispute and “arguments over words,” this person causes envy among brethren, he generates strife and revilings, and he provokes evil suspensions, surmisings (KJV), and conjectures among the brethren.
3. *“useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.”* (v 5)
- a. Definitions:
 - (1) useless wranglings - *diaparatribe*
 - (a) denotes “a constant or incessant wrangling” (dia “through,” para, “beside,” tribo, “to wear out,” suggesting the attrition or wearing effect of contention), . . . (Vine’s)
 - (b) useless occupation, empty business, misemployment. (Enhanced Strong’s Lexicon)
 - b. The words and actions of these prideful men who will not consent to the wholesome words of Jesus amount to “useless wranglings.”

- c. Their minds are corrupt and they are destitute of the truth. Depending on your translation, either these men will attempt to use “godliness” as a means of “gain” or they view “gain” or “greed” as godliness.
 - d. Christians are to withdraw themselves or stand apart from such dangerous and ungodly men.
4. Here is the summary for our chart:

Passage	Action	Against Whom And Why
1 Tim 6:3-5	withdraw from them	they do not teach the wholesome words of Jesus Christ they are obsessed with disputes and arguments over words which causes envy, strife, revilings, and evil suspicions

D. Shun profane and idle babblings. (2 Timothy 2:16-18)

- 1. *“But shun profane and idle babblings, for they will increase to more ungodliness.”* (v 16)
 - a. Definitions:
 - (1) shun - *periistemi* - in the active voice, means "to stand around" (peri, "around," histemi, "to stand"), John 11:42; Acts 25:7; in the middle voice, "to turn oneself about," for the purpose of avoiding something, "to avoid, shun," said of profane babblings, 2 Tim. 2:16; of foolish questions, genealogies, strife, etc., Titus 3:9 (kjv, "avoid"). (Vine's)
 - (2) profane - *bebelos* - 1 accessible, lawful to be trodden. 1a of places. 2 profane. 2a unhallowed, common, public place. 2b of men, ungodly." (Enhanced Strong's Lexicon)
 - (3) idle babblings - *kenophonia* - (from kenos, "empty," and phone, "a sound"), signifies empty discussion, discussion on useless subjects, 1 Tim. 6:20 and 2 Tim. 2:16. (Vine's)
 - b. Paul told Timothy to shun (avoid) profane (common, unholy) and idle babblings (empty discussions on useless subjects) because such discussions will only increase to more ungodliness.
 - c. In the capacity of a teacher, Timothy needed to avoid certain discussions which would serve only to increase ungodliness. Timothy

was to limit all Bible studies and teachings to what was revealed in the word of God.

2. *“And their message will spread like cancer . . .”* (v 17) Such “profane and idle babblings” will spread through the congregation like a cancer. Such teachings could cause great damage to the church. This is the reason Paul told Timothy to avoid “profane and idle babblings.”
3. *“Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”* (v 17-18)
 - a. Paul used the teachings of Hymenaeus and Philetus as examples of “profane and idle babblings” which “spread like cancer.”
 - b. Hymenaeus and Philtus were teaching that the resurrection was already past. As a result, their teachings overthrew the faith of some.
4. Because of the dangers of “profane and idle babblings,” the local church should reject such talk and teachings. All teachings must come from the word of God. The church is to avoid any teachings that does not come from God’s word.
5. Here is the summary for our chart:

Passage	Action	Against Whom And Why
2 Tim 2:16-18	shun	profane and idle babblings . . . <i>(because)</i> . . . increase to more ungodliness . . . <i>(and)</i> . . . message will spread like cancer

- E. In humility, we are to correct those in opposition. (2 Timothy 2:23-26)
1. *“But avoid foolish and ignorant disputes, knowing that they generate strife.”* (v 23)
 - a. Paul told Timothy to avoid “foolish and ignorant disputes.” The term foolish means dull, stupid, absurd, etc. Timothy was to avoid those disputes or questions which were absurd and generated by those ignorant of the Truth. These types of questions would generate strife among the brethren.
 - b. This was not to say that the unlearned Christians could not ask questions to help them learn. Paul’s warning seems to apply to those questions for which there was no discernable Bible answer, and therefore, being unanswerable and subject to opinion, would generate

strife among brethren.

2. *“And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,”* (v 24)
 - a. Paul reminds Timothy that “a servant of the Lord” must not quarrel or fight with words. Instead, the “servant of the Lord” must be gentle (mild) to all, able to teach, and patient.
 - b. Definition of patient:
 - (1) *anexikakos* - denotes "patiently forbearing evil," lit., "patient of wrong," (from *anecho*, A, No. 1 and *kakos*, "evil"), "enduring"; it is rendered "forbearing" in 2 Tim. 2:24. (Vine's)
 - (2) *anexikakos* - from 430 and 2556; enduring of ill, forbearing:— patient. (The New Strong's Dictionary)
 - (3) *anexikakos* - 1 patient of ills and wrongs, forbearing. (Enhanced Strong's Lexicon)
 - c. Paul instructed Timothy on the proper conduct and attitude towards the “foolish and ignorant” questions. While Timothy was to avoid those questions, his mannerism towards those with the questions was to be “mild” and “patient.”
3. *“in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.”* (v 25-26)
 - a. Continuing from verse 24, Paul goes on to explain that the “servant of the Lord” must, in humility (gentleness, meekness) correct those who are in “opposition” or who “oppose themselves.”
 - b. The reason for correcting those in opposition is in hopes that they will come to know the truth and repent, escaping the “snare of the devil.”
4. When a brother stands in opposition to the truth, whether it be through “foolish and ignorant questions” or in some other way, the “servant of the Lord” is to correct the erring brother in hopes that the erring brother might repent.
5. Here is the summary for our chart:

Passage	Action	Against Whom And Why
2 Tim 2:23-26	avoid foolish and ignorant questions (disputes) correct	they generate strife those in opposition, if God perhaps will grant them repentance, so that they may know the truth

F. Reject the divisive man after two warnings. (Titus 3:9-11)

1. *“But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.”* (v 9)
 - a. Just as in his letter to Timothy, Paul warns Titus to avoid (shun) “foolish disputes, genealogies, contentions, and strivings about the law.” He said that such discussions are “unprofitable and useless.”
 - b. The “foolish disputes” are absurd disputes or questions.
 - c. The “genealogies, contentions, and strivings about the law” may have referred to some of the converted Jews still trying to hold on to their Jewish heritage. Such physical heritage was not important in the kingdom of the Lord.
 - d. The point is that “contentions” or divisions were resulting from the foolish disputes, etc.
 - e. Titus was to avoid these division causing discussions.
2. *“Reject a divisive man after the first and second admonition,”* (v 10)
 - a. Definitions:
 - (1) reject - *paraiteomai* - . . . 2 to avert by entreaty or seek to avert, to deprecate. 2a to entreat that . . . not. 2b to refuse, decline. 2c to shun, avoid. 2d to avert displeasure by entreaty. 2d1 to beg pardon, crave indulgence, to excuse. 2d2 of one excusing himself for not accepting a wedding invitation to a feast. (Enhanced Strong's Lexicon)
 - (2) divisive - *hairetikos* - akin to the above (heresy - *haireisis*, *jmd*), primarily denotes "capable of choosing" (*haireomai*); hence, "causing division by a party spirit, factious," Titus 3:10, *rv*, "heretical." (Vine's)
 - b. Paul told Titus to reject, refuse, or shun a “divisive man.” This “divisive man” would work to create a division among the saints by

the use of false teachings, party spirits, and factious words and behaviors.

- c. It is also likely that Paul was specifically referring to the “divisive man” who would cause divisions over “foolish disputes, genealogies, contentions, and strivings about the law” as seen in verse 9.
3. *“knowing that such a person is warped and sinning, being self-condemned.”* (v 11)
- a. warped - *ekstrepho* - 1 to turn or twist out, tear up. 2 to turn inside out, invert. 3 to change for the worse, pervert, corrupt." (Enhanced Strong's Lexicon)
 - b. The man who causes division among saints is warped, subverted, twisted, and turned inside out. Instead of trying to build unity among brethren, he does the very opposite: He attempts to divide.
 - c. This man condemns himself in his divisive actions.
4. There are certain subjects which Christians are to avoid. These unimportant subjects are unprofitable and useless. The man who dwells upon these types of subjects will divide brethren. Such a man is to be avoided and shunned.
5. Here is the summary for our chart:

Passage	Action	Against Whom And Why
Titus 3:9-11	avoid	foolish disputes, genealogies, contentions, and strivings about the law . . . (<i>because</i>) . . . they are unprofitable and useless
	reject	a divisive man . . . (<i>when</i>) . . . after the first and second admonition . . . (<i>why</i>) . . . such a person is warped and sinning, being self-condemned

G. We are not to receive any man as a teacher, who teaches a doctrine contrary to the doctrine of Jesus Christ. We are neither to receive him nor extend to him greetings in his endeavors to teach his false doctrine. (2 John 1:7-11)

- 1. *“For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.”* (v 7)
 - a. John warns that there were many “deceivers” who had gone into the world.
 - b. These “deceivers” did not confess that Jesus Christ had come in the

flesh.

- (1) The phrase “many deceivers have gone out into the world” suggests that these were teachers who did not confess that Jesus Christ had come in the flesh.
 - (2) John refers to this person as being a “deceiver” and an “antichrist.”
2. *“Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.”* (v 8)
- a. John warns the brethren to “look to yourselves” or look after themselves and their spiritual well being.
 - b. If the brethren heeded the deception of those who denied that Jesus had come in the flesh, then they would “lose those things” for which they had worked.
 - c. If the brethren would watch out for themselves, being on guard for the “deceivers,” then they would receive their full reward.
3. *“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.”* (v 9)
- a. transgresses - *parabaino* - 1 to go by the side of. 2 to go past or pass over without touching a thing. 3 to overstep, neglect, violate, transgress. 4 so to go past as to turn aside from. 4a to depart, leave, be turned from. 5 one who abandons his trust." (Enhanced Strong's Lexicon)
 - b. The warning in verse 9 seems to be a two fold warning:
 - (1) A warning to the brethren not to heed the deceivers.
 - (2) A promise regarding the deceivers not having God.
 - c. If a person “transgresses” (goes beyond, oversteps, neglects, violates, etc.) and does not abide (remain) in the doctrine (teachings) of Christ, then he does not have God.
 - d. In contrast, the person who abides (remains) in the doctrine (teachings) of Christ has both the Father and the Son.
 - e. If saints heeded the words of the “deceivers” (“antichrists”), then those saints would no longer have God.
4. *“If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;”* (v 10)

- a. John continues to warn the saints about supporting and encouraging the “deceivers” and “antichrists.”
 - b. “If anyone comes to you and does not bring this doctrine” implies that the one not bringing this doctrine is bringing another doctrine. This would suggest that the person in question is claiming to be a teacher, but bringing a doctrine other than “the doctrine of Christ.”
 - c. “. . . do not receive him into your house nor greet him” is much more than simply having the person entering your house. The concept of receiving him (the “deceiver” and “antichrist”) into your house would suggest providing for him in his endeavors to teach his false doctrine.
 - d. Greeting him and providing lodging for the “deceiver” and “antichrist” would encourage him and support him in his efforts to spread the false doctrine.
5. *“for he who greets him shares in his evil deeds.”* (v 11)
- a. Definitions:
 - (1) greets him - *chairō* - 1 to rejoice, be glad. 2 to rejoice exceedingly. 3 to be well, thrive. 4 in salutations, hail!. 5 at the beginning of letters: to give one greeting, salute." (Enhanced Strong's Lexicon)
 - (2) “God speed” (KJV) - To bid one God speed, says OED, is “to express a wish for the success of one who is setting out on some journey or enterprise.” The expression is inappropriate in 2 John 10-11, where the context is arrival rather than departure, and the Greek word is the usual for “Hail!” The revised versions use “greet” and “greeting,” as do most modern translations. RSV reads: “If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares his wicked work.” Goodspeed has “do not bid him good morning”; Ballantine “do not bid him welcome.” (King James Bible word book, Bridges, R. F., & Weigle)
 - b. If a saint greets (express joy, be glad, rejoice, salute) the “deceiver” and “antichrist” (the one who does not bring the doctrine of Christ), then that saint has shared in the “deceivers” evil deeds.
6. John’s warning can be explained as this: If a person (“deceiver,” “antichrist”) comes teaching a doctrine other than the doctrine of Christ, then the saints are to neither support him, encourage him, nor rejoice with him in his efforts. If the saints do so, then they will bear the same guilt of sin. Saints must never do or say anything that would encourage the teacher of a false doctrine.

7. Here is the summary for our chart:

Passage	Action	Against Whom And Why
2 John 1:7-11	do not receive him do not greet him	deceiver (antichrist) - those who do not confess Jesus Christ as coming in the flesh . . . (and) . . . the one who does not bring the doctrine of Christ (implying they bring another doctrine)

H. We are to strengthen ourselves and help to strengthen our fellow saints.

1. Let us earnestly contend for the faith. (Jude 1:3)
 - a. earnestly contend - *epagonizomai* - signifies “to contend about a thing, as a combatant” (*epi*, “upon or about,” intensive, *agon*, “a contest”), “to contend earnestly,” Jude 3. The word “earnestly” is added to convey the intensive force of the preposition. (Vine’s)
 - b. Saints are to earnestly contend (struggle) for the faith. The faith should not be a matter of indifference. Saints should be passionate regarding the faith once for all delivered to the saints.
 - c. Such an earnest desire and zeal will help the saints to stand firm against the attacks of the devil.
2. Let us build ourselves up on our faith, praying, and keeping ourselves in the love of God. (Jude 1:20-21)
3. Let us have compassion on some brethren. On others, let us “save with fear.” (Jude 1:22-23) This passage clearly addresses the manner in which we approach our brethren.
4. Let us work to strengthen those who are weak. (Hebrews 12:12-13)
5. Let us pursue peace and holiness. (Hebrews 12:14-17)
6. We are to warn, comfort, uphold, and be patient. (1 Thessalonians 5:14-15)
7. Let us seek to edify or build up our fellow brethren in Jesus Christ.
 - a. Romans 14:19
 - b. Romans 15:1-2
 - c. 1 Corinthians 10:23
 - d. 1 Corinthians 14:12, 26
 - e. Ephesians 4:29

f. 1 Thessalonians 5:11

8. Here is the summary for our chart:

Passage	Action	Against Whom And Why
Jude 1:3, 20-23	earnestly contend build yourselves up praying in the Holy Spirit keep yourselves in the love of God Have compassion on some Others save with fear	
Heb 12:12-13	strengthen the hands that hang down and the feeble knees make straight paths for your feet	
Heb 12:14-17	pursue peace and holiness looking carefully	lest anyone fall short of the grace of God . . . <i>(and)</i> . . . lest any root of bitterness springing up causes trouble and by this many become defiled
1 Thess 5:14-15	warn those who are unruly comfort the fainthearted uphold the weak be patient with all no one renders evil for evil to anyone always pursue what is good both for yourselves and for all	
Rom 14:19; 15:1-2 1 Cor 10:23; 14:12-26 Eph 4:29 1 Thess 5:11	seek to edify or build up your fellow brethren in Christ	

IV. WERE THESE WARNINGS INTENDED TO UNITE OR DIVIDE?

- A. There is a single point which rings true: Saints must constantly be on guard against false doctrines, false teachings, and factious (divisive) brethren.
1. As Jesus warned, we will face “false prophets,” “ravenous wolves,” and “false christ.” (Matthew 7:15-20; 24:11; 24:23-24; Mark 13:21-22)
 2. We will face “savage wolves” who will come in among the saints. (Acts 20:28-31)
 3. We will face those who will try to cause “divisions and offenses,” preying on the “simple” of the congregation. (Romans 16:17-18)
 4. We will face Satan’s “ministers” who will transform themselves into “ministers of righteousness.” (2 Corinthians 11:12-15)
 5. We will face “false apostles” and “deceitful workers.” (2 Corinthians 11:12-15)
 6. We will face those who will “pervert” the gospel of Christ. (Galatians 1:6-9; Acts 20:30)
 7. There will be “false brethren” who will secretly come in to the church in hopes and bringing saints into bondage. (Galatians 2:4-5)
 8. We will face those who will try to cheat us of our salvation, using “empty deceit.” (Colossians 2:6-10)
 9. We will face those who will be like the “son of perdition” or “the lawless one.” (2 Thessalonians 2:1-12)
 10. We will face “deceiving spirits” and those who will speak lies in hypocrisy. (1 Timothy 4:1-5)
 11. We will have to deal with “men of corrupt minds,” “evil men,” and “imposters” who will deceive others and will, themselves, be deceived. (2 Timothy 3:1-17)
 12. We will face congregations which can no longer “endure sound doctrine.” (2 Timothy 4:3, 4)
 13. We will face “false teachers” who will try to divide the brethren by “secretly” bringing in “destructive heresies” (sects or factions.) Being motivated by covetousness, these false teachers will try to “exploit” or “make merchandise” of the saints through various means of deceptions. (2 Peter 2:1-3, 14)
 14. We will have to endure those who teach that Jesus Christ did not come in the flesh. Such are “antichrist” and “false prophets.” (1 John 2:18-19; 4:1-6)

15. We will face those who do not abide in the doctrine of Christ, but teach false doctrines. (2 John 1:7-11)
 16. According to Jude, we will face “ungodly men,” “dreamers,” “grumblers,” “complainers,” and “mockers.” These types of men will creep in unnoticed. They will “turn grace into lewdness,” “defile the flesh,” and “reject authority.” They will use “great swelling words” and flattering speech to gain followers and to cause divisions. (Jude 1:3-19)
 17. Some will reject faith and a good conscience. They will use “profane and idle babblings,” their message spreading like cancer. (1 Timothy 1:18-20; 2 Timothy 2:16-18)
 18. Some will use foolish and ignorant disputes to generate strife. (2 Timothy 2:23-26)
 19. Some will use foolish disputes, genealogies, contentions, and “strivings about the law” to cause division among the brethren. (Titus 3:9-11)
- B. As a result, we must unite together to “test the spirits” to see which message is coming from the Bible and which message is coming from man. (1 John 4:1-6)
1. When one person fails to expose and warn against false doctrine, then he is endangering those around him.
 2. Our responsibility is to “mark” (note) those who are causing “division and offenses” by “secretly” bringing in “damnable heresies” (sects or factions.)
 3. Satan will try to turn one brother against another using any deceptive means possible. We must stand together in the Word of God and stand opposed to all false doctrine. Let us unite in this effort.
- C. If we fail to unite in heeding the warnings, then we will become the prey to those who work to divide. If we fail to unite, then we could become the very ones about whom the apostles were warning the brethren.
- D. As we take this stand, we must exercise judgment in how we approach this stand. Paul wrote, “*All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.*” (1 Corinthians 10:23)
1. Should we divide over disagreements of who is and who is not a “false teacher” when both are willing to expose one’s error and teach against it? No.
 2. Should we make fellowship hinge on whom you are willing to call an “imposters,” “evil men,” “savage wolves,” “false teacher,” etc.? No.
 - a. We must agree when we see that error is taught and agree on who is teaching that error.

- b. Did Peter and the other apostles give names over which we should divide or were they warning us against the various types of teachers who would bring in destructive heresies and false doctrines? It is the latter.
 - c. Peter and the other apostles were warning us against the various types of teachers. Let us identify the error and the teacher of that error, but let us not quibble over the application of specific descriptions.
 - d. Remember, a false doctrine is a false doctrine. We are to heed the warnings and stand opposed to all who teach false doctrine and cause division among the brethren.
- E. When and how are we to expose the error?
1. Our foremost responsibility is to teach the Truth on all Bible subjects. This is the best offensive approach to error. However, this process takes plenty of time and planning.
 2. There will be certain false teachings that the elders and / or preacher should bring to the attention of the congregation. In these cases, the elders and / or preacher should compare the false teaching with the truth taught in the scriptures. It may be necessary in such cases to quote from the one teaching the error and site your sources.
 3. How far do we take Romans 16:17-18 in reference to calling names of those teaching error from the pulpit?
 - a. In Romans 16:17-18, Paul was giving authority to the local saints to mark or note those who threatened the local congregation.
 - (1) There may be an erring brother in California teaching false doctrine regarding judgment and the Lord's return. He has divided brethren over his teachings. Must I name him by name every time I reference the false teaching? Not necessarily, as long as I am exposing and warning against the error.
 - (2) But, at what point should I name the brother? I should "mark" and "note" that brother by name when he becomes a threat to the local saints.
 - (3) Let us say this same erring brother lives within a reasonable driving distance from local church. The "simple" brethren may be tempted to go hear the brother teaching the false doctrine. Warn the saints about the erring brother and his teachings.
 - (4) The brother teaching false doctrine may be holding a gospel

meeting at a near by congregation. Warn the saints about the erring brother and his teachings.

- (5) The brother teaching false doctrine may write for a publication which you know your members read. Warn the saints about the erring brother and his teachings.
- (6) The brother teaching false doctrine may live where some of your members travel. Warn the saints about the erring brother and his teachings.

CONCLUSION.

- A. The whole point of this study has been to show . . .
 1. that we must come together as we stand opposed to error and those who teach such error.
 2. that we must also stand opposed to those who would attempt to divide us over matters other than Bible doctrine.
- B. There will be times when we may disagree over the meaning and application of certain Bible verses. At these points of differences, both sides must devote themselves to study. If the matter is not doctrine based and does not affect one's salvation, then there should be no problem. If the matter is a doctrine based issue, then we must stand upon the very words found in the word of God and never waver.
- C. Satan is trying many ways to destroy local congregations. Let us unite against Satan and his tactics, standing strong in the Lord and Savior.

Let Us Unite Against Error
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