

# 1 Timothy 1:18-20

By  
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**“This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.”**

## Introduction

Let's come together to the Scriptures. We are going to look at only three verses today in 1 Timothy 1:18-20. Let's ask that the Lord would teach us in our time around the Scriptures this morning.

*Heavenly Father,*

*We come before You now. We beseech You as the God of grace to give us the grace, Lord, to understand Your Word; to look upon Your Scriptures and to believe, Lord, exactly what You say about Your Word; that every word, that everything that You have inspired in Your holy Scriptures are profitable and that they may instruct us, Lord, and transform us; and that by beholding the things of the Lord in the Word of God, we ourselves might be changed by the power of the Holy Spirit.*

*We ask for your Holy Spirit now, Lord. We ask for forgiveness for any kind of sin that might hinders us from understanding the Word of God this morning. We ask that we would set aside of those things that are of our own hearts and focus upon You and You alone.*

*Lord, as we look upon this idea of what it means to be commanded to “fight the good fight,” of being a good soldier, Lord, I pray that we would examine ourselves to make sure that not only are we of faith, but that we stand on the things of faith and we keep a close watch on ourselves and our own conscience.*

*We ask that You would take the Word of God today that You would implant it and that it would bear fruit in our lives and that we would walk in a manner worthy of the gospel of Jesus Christ; that which is most glorious; that which is most awesome.*

*Help us Lord to appreciate the things of Christ. Thank You for Your blessing and we ask You that You would bless this morning as we worship.*

*We pray for those individuals in our number that are over in Washington, Lord, ministering to the Lummi tribe. May You bless them and their energies and may the gospel go forth there, as well. And as they are apart from us this morning, we think of them and we ask for Your blessing on them as well as on us in this time around the Scriptures.*

*In Jesus name we pray,  
Amen.*

We come to this particular portion of Scripture and I like to think of it as a soldiers' calling. I don't pretend to know much about what it is like to be in an actual battle. I was never in the military, but I can imagine how battles may have been like through watching many war movies.

It's remarkable to me that you can train an entire group of men to listen to a command that would put their lives in jeopardy. During the assault on Omaha beach in Normandy on D-Day, for example, it was noted that the average lifespan of the infantry soldier attacking the beach was about four seconds. And yet remarkably, groups of soldiers continued to charge onto the target areas and take the strategic beaches that day, which eventually led to the liberation of Europe.

It's amazing to me that there are some individuals who have courage under fire. When we look at the concept of a Christian life, we are called to be God's soldiers; to stand for the things of the Lord against the forces of darkness (i.e. the world) and proclaim the gospel of life.

There are many incredible biographies of men and women we can read about (e.g. John "King of the Cannibals" Patton) and what they accomplished for the gospel of Christ. They are genuine soldiers for Christ and we are called to be the same. That's what this particular portion of Scripture is about—it talks about a soldier's duty (i.e. what soldiers are meant to do), a soldier's spiritual strength (i.e. where their courage, strength, power comes from) and what happens when some run shipwreck their faith.

In previous sermons, we have mentioned Thomas Bilney, who was one of the early reformers during the English Reformation. One of his converts was Hugh Latimer, who was probably the best known reformer of the time, an excellent orator. He was a man who preached justification by faith alone and that once a person was saved they would not indulge themselves in the pleasures and things of the world, but instead would be transformed. He spoke often about the concept of being sanctified in the presence of God.

On one occasion, he was asked to preach at Hampton Court palace in front of King Henry VIII. Predictably after Hugh Latimer preached, the king was greatly offended. Not so much that he preached directly against the king, but rather that he preached against sin, particularly those that King Henry indulged in. King Henry commanded Latimer to preach the following Sunday and to apologize for his previous sermon. Latimer showed up the following Sunday at Hampton Court and this is how he began his sermon:

"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease! But then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! Who is all present! And who beholdeth all thy ways! And who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully."

He then proceeded to preach the same sermon that he had preached the week before, but with more intensity, more energy, and with more of a call to the sanctified life if we dare to name ourselves as children of Christ. Hugh Latimer would be later burned at the stake along with Thomas Bilney along with many others in England.

Courage when courage is required.

There are many accounts of incredible men of faith if we look through the Scriptures. We can find them throughout Church history and be astonished by them. All of them had one particular component in common—they kept the faith in a good conscience. I think you'll see this morning that that simple concept—keeping faith and a good conscience—is the rescue of our souls; it is the energy of our hearts; and it gives us courage to face all things.

### **The Soldier's Duty (v. 18)**

**"This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,"**

First and foremost for the spiritual soldier is a duty to "fight the good fight." It's an interesting concept to not only say that you are to fight but to fight a good fight. I'm not exactly sure where that concept came from. Clearly, it is unique to the Pauline epistles, a phrase that Paul is fond of.

To the best of my understanding, the idea behind "fighting the good fight" is that you would engage yourself in that which the Lord, your Commander, had sent you to do and that you would do the best you could in whatever He asked you to do. If it cost you your life, so be it. There are those brave and incredible men who take the forefront of the battle, whose bodies pave the way for others to take the hill and there are some that have died along the way, they have fought the good fight and you might think that you aren't one of those frontline soldiers, but all of us are called to be on the frontline. We all have our soldierly duty to "fight the good fight." If we engage ourselves or our minds to think that we are not in the midst of a spiritual battle, then I guarantee to you that we are ready for failure.

In fact, I am astonished by the effect of the meditations of our heart upon us; that is, what our mind thinks about. For example, consider your reaction to events after you have already in your mind concluded the outcome. We often overreact to the situation to the point of unreasonableness. Similarly, you can take the Scriptures and the words of God (as it speaks about the things of God) and if you meditate on those words, it builds an expectation of life in terms of what and who you are to be and allows you to fight the good fight. It is an issue of our hearts. It is an issue of our minds. It is an issue of our duty.

**"This command I entrust to you, Timothy,"**

The word for "command" is *paraggelia* (παράγγελια). It was used for a "military order." In other words, it is not merely a suggestion or a good idea for Timothy to follow. Paul is saying "Timothy, you have this command. This is your charge,

commission. These are the orders you have received and you must fulfill it." The concept is that we will answer before God for the particular command He has for our lives. The command was spelled out earlier in chapter 1 for Timothy—he is to battle against all of the things that are false.

*"As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith." (1 Timothy 1:3)*

We talked about the background of these strange men already; they were elders or teachers *in* the church, not individuals outside the church, which was the case in other letters. In this case in Ephesus, it were the church leaders who were led astray. They had abandoned the things of faith so they could talk about big, spiritualized, theological-kind-of-funny, philosophical things. They were becoming bigwigs, in terms of their intelligence, their philosophies. They were going through all these different methods and myths, endless genealogies, speculations. Timothy was charged to oppose them. He was to oppose those who were actually *part* of the body of Christ, who called themselves teachers of the Law, and he was to correct them in regards to the things of faith. That was his charge.

We may think to ourselves that we don't have a particular charge like that. Maybe not. But, we have a charge to take the things of God and to fight the good fight of faith—to know what we believe and to make sure that what we have been entrusted with, we take careful note of and we take to the world; that we would be so thoroughly immersed in the proper mediation upon the Scriptures that we might give to the Lord what is His and His alone.

**"This command I entrust to you."**

Not only is he commanded to purge the church of the false teachers, but he is also "entrusted". This is a great word. The Greek word for "**entrust**" is *paratithēmi* (παραιθῆμι). This word has an interesting nuance in that in the entire New Testament, especially as Paul uses it in the pastoral epistles, it means not only that you have been given this charge to guard something valuable but also with this element that he had been entrusted and now he is passing that entrustment or endowment on someone else.

Think about something very precious something that needs to be guarded. Paul says that I have been entrusted with the guardianship of something very precious, but it is not something for me to keep only. It's for me to give and entrust to someone else. When he says "**this command I entrust to you**" he's saying "Timothy, you are my brother in arms and I would entrust you with that very precious thing that I have been entrusted with, that is the gospel of Jesus Christ, the concept of the faith of all the things that we speak about concerning the things that are true and according to the Scriptures."

Paul refers to Timothy as "**my son**" or in the Greek, *teknon* (τέκνον), which literally meant "small child or son." Here, you can translate it "son timothy." It's almost like Paul is using this term to signify Timothy's rank. This guardianship was so precious to Paul that he wanted Timothy to be careful to not to allow these men to propagate untruth because that degrades that which was most precious to him—the truth that is found in the Word of God, salvation by faith alone. It's what Jude calls in [Jude 1:3](#) "*the faith once all delivered to the saints.*"

**"in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,"**

Paul says that there have been prophecies previously made concerning Timothy and we can recall in the pastoral epistles that Timothy had been given this commission to care for the Ephesian church by the laying on of hands. Remember that in the Apostolic Era there was still the gift of prophecy, which meant that they spoke on behalf of God. It was still a time of "Thus saith the Lord" like the Old Testament prophets. These men and women in the church laid their hands on Timothy to commission him to protect the purity of the gospel and the things of the Lord.

It is interesting that his calling had been by appointment from the Holy Spirit, especially since in our time there is so much talk about the prophetic gifts being still in existence (I don't believe they are in the apostolic sense). It is the church that appoints and ordains men into ministry. What is significant is the power of the Holy Spirit through the people of God to call an individual to send him out to do the work of the Lord and that calling is unique.

Paul sometimes calls Timothy to remember his calling.

[2 Timothy 1:6](#) "*for this reason, I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.*"

Paul is talking about that same concept of the prophecies when they laid on of hands and they commissioned Timothy to do this great work for the church.

[2 Timothy 1:7](#) "*For God has not given us a spirit of timidity, but of power and love and discipline.*"

If you will remember your calling, it will kindle afresh the passion from which you have been called; the concept of that gives you courage.

I am convinced that whatever your heart meditates on, it causes you to react. In fact, we can often overreact. For example, if you have an argument with your spouse while driving home, I guarantee that when you get home the argument will continue and may possibly escalate. The meditations of our heart determine where our emotions and preparations lie. It causes us to think and react in a certain manner.

In that same way, Paul says to Timothy “As a soldier, you have been called by the Holy Spirit to fulfill your charge.” And he reminds him in 2 Timothy that sometimes you need to remember that it is a divine appointment. If there are times when we lose courage of our divine appointments, we need to rekindle afresh and remember again what it is that the Lord would have you to do.

I remember that there were times early in my ministry here at IBC when I would complain and hang my head, realizing how hard ministry was, but I would always come back to the fact that there was no other thing I would rather do for the Lord. You may not be a pastor, but you have a calling, something to which you must be careful not to waste—your spiritual endowment; what you have been entrusted in your heart to do for the Lord.

If you think that your calling is to just sit in the pews every Sunday morning, you are absolutely mistaken. It is to live out your charge, the particular command and entrustment that God has placed on you whatever that might be. The fulfillment of that is your calling. It has been divinely ordained by the Holy Spirit and by His ministry in the Word and meditation on your heart that you might have courage to act.

I *guarantee* that your purpose is not to make some money and feed your family, retire, and die. You have a purpose! Fulfill that which each soldier has been called to do, whatever your part. Be thankful and go at it diligently and be excellent in it. Serve our Commander. Demonstrate the soldier’s duty and lives that out. There is an element of duty in fighting the good fight in all of us. Not just for spiritual leaders or pastors—it is for *all* of us.

### **The Soldiers Strength (v. 19a)**

#### **“Keeping faith and a good conscience”**

Paul tells us the manner in which the good fight must be fought. It comes by way of faith and a good conscience. There is an objective element in a soldier’s strength: “**keeping faith.**” The biblical idea of “**keeping faith**” isn’t what the kind that most people think of today, which can be more of a general or vague and absurdly amorphous kind of hope that is often found in secular universities. That is the faith or hope in the human spirit to overcome those things that doom mankind. This kind of hope is not the kind that Scripture talks about. The Word of God when it speaks of hope says that that hope is to be revealed at the coming of Christ when all things are done. The hope that is given to us in the New Testament is always spoken to us in absolute certain terms. This humanistic, amorphous attempt to positive feeling instead of pessimism is not the concept of keeping faith.

Keeping faith is upholding *the* faith in that body of truth (doctrine and good theology). There are too many Christians that think that good theology and doctrine is not important. Every Christian must know what they believe. We’ll all appear one day at the Day of Judgment and our knowledge will be perfect, but until that time, in this life, part of our charge is to dwell upon the things of God and to know our God well. That’s the objective part of it – keeping faith.

R. Kent Hughes says in his commentary on Timothy “if you love God while knowing little about Him, will you love Him less by knowing more about Him?” I think that we may all generally agree in this room that we know little about God. The point is that if we learn more about God would we like God less? No. You would increase in your love, devotion, commitment, and desire for the things of the Lord. To know Him more intimately increases your love for Him, not decrease it.

So the foolishness of those who would pander to this nonjudgmental approach and say, “Let’s not get too dogmatic, let’s just love”. That line of thinking is the same as the world, who would call us to a vague kind of hope. We ought to avoid at all costs, this vague kind of love because that is not love at all. If I loved my wife with that kind of love, by not being at home and sending checks home, sending cards, would that kind of relationship best exemplify genuine love? Of course not. In that same way, if we think we might better promote the concept of love and love God more by *not* knowing our God well, by *not* thinking carefully the things of God (the things that He spells out for us in the Scriptures), by *not* studying and knowing and meditating upon those things, is plain ludicrous—an impossibility. We can’t have a relationship if you don’t even know who you have a relationship with!

Over the course of time, it becomes easy for us to not think greatly about our God and not cherish and love Him like we once did. Where does line of thinking begin? It starts when we lose our soldier’s strength; when we stop the objective pursuit of keeping the faith and understanding that body of truth that is the things of God. Many Christians settle for knowing little about Him and His Word and later wonder why at some point in their lives their love for God had fizzled away. It is because you and I have not dwelt near to the Lord to know Him well. To know God is to love God and you cannot love that which you do not know.

There is also a subjective element to a soldier’s strength: to keep “**a good conscience.**” It’s not just about knowing doctrine, but about lifestyle. Keeping faith is keeping faithful to the Word of God so that we might know our God. If we are to keep faith (in terms of understanding who God is, what He had done for us, and what His intentions are for our life) and we think of those objective things in the Scriptures, it ought to produce in us a good conscience.

The idea of a “**conscience**” is a very interesting one to me. It comes from the Greek word *suneidēsis* (συνείδησις). John MacArthur in his commentary describes this word as “akin to the concept of pain in our physical body”. What the conscience does is that it pricks us when we do something bad. Pain is an excellent thing for us physically, which sounds weird since who wants to experience pain. What I am saying is that without pain, we have no means of measuring our health.

Pain prevents us from falling into grave and mortal danger. The conscience is that same thing. If it is healthy, then it is good. That is the primary adjective to describe the conscience in the New Testament. You don’t have a “healthy” conscience; you just have “**a good conscience.**” The idea is that if your conscience is working or good, then that is an excellent thing for us. Our conscience is not perfect, but it is that inner measure of spiritual pain so that when we do something wrong, we that lack peace, lack contentment, and lack calm. When we behave sinfully, it’s the conscience that hurts and causes us to think to ourselves that we have to make things right with the Lord. If we feed that inner prodding and take pains to listen to our conscience, then it becomes for us as a soldier, an excellent source of strength and discipline.

Our conscience can be different from one another. There are some things that you guys do that are perfectly fine and not sinful, that are your free for you to do, but if I did them, it would hurt my conscience and vice versa. Instead of us training one another to ignore our conscience, we ought to encourage each brother and sister to pursue diligently the building up of a healthy and good conscience; to live a lifestyle that you results in a right standing with the Lord. That is the blessing of a good conscience.

When you have a good conscience, you live in such a way, that you when you sin, you have a need to seek forgiveness; when you are wrong in your heart, it bugs you enough that you go and you take it to the Lord to make sure that you are right with Him. That is a good and healthy pursuit and spiritually, that is saving to you. It is a rescue to you. It prevents you from falling into spiritual death. It prevents you from falling into all manners of sin. It is that experience that comes by way of us increasing in personal holiness.

“**Keeping faith**” (keeping true to that body of objective truth) “**and a good conscience**” (how you feel when you are walking in holiness and you are right with the Lord) is worth more to your hearts and to your souls than physical life. It is worth dying to keep a good conscience as all the martyrs and apostles have demonstrated with their own lives. It is worth your energies to lose your life, if it means to be right and have a good standing with the Lord, the living God; He who is “*holy, holy, holy.*” If we learn that lesson, we will have strength that is untold.

John Calvin once said that “a bad conscience is the mother of all heresies.” This is how a good conscience (i.e. subjective experience of knowing that we are holy before the living God) and keeping faith (i.e. objective element of keeping doctrine) blend together. If you don’t already know someone who have shipwrecked their faith, I guarantee you that it was a long process. They purposely chose to sin against their conscience and against God. They chose the things of the world instead of the things of the Lord and then later, proclaimed that all the things that they once pretended to believe in were a sham and foolishness, all make-believe and fairytales. They chose to follow the course of a bad conscience and it led to all forms of heresies. Objective truth becomes violated when we delight in the things of ourselves and of the world instead of a good conscience before God.

One commentator said this: “conscience disobedience will kill our spiritual life.” Obedience to Christ may appear to look legalistic by society standards, but our own conscience will call out to us, to warn us about whether something may be right or wrong. There may be an attitude or thought pattern in us that no one else can detect and you are free to nourish at the expense of your conscience. It may be some kind of attachment that is wrong, but the only voice telling you so is your conscience. If your inner voice calls to you, heed it. Do not sin against your conscience. This is difficult, especially in today’s society where your conscience is dismissed as a mere safety device, collectively created to protect civility, but God’s Word is clear—we must cultivate “a good conscience.”

How do men and women of faith stand so bold in the face of death and shame? Because they are right with God; because they have held true to the things of Christ, to the things that they know that Scriptures teach and their conscience is clear. The truth of God and our clear conscience together, make for a stout heart.

One of the other English reformers saved under the ministry of Hugh Latimer was Thomas Cranmer. He was a pastor during the English reformation who was known to preach the doctrine of justification by faith. He was on many occasions arrested, beaten, and forced to write recantations for his views. He was forced to watch Thomas Bilney, Hugh Latimer, and Nicholas Ridley to be burned at the stake. And when it was his turn to be burned at the stake, he decided to repudiate all of his previous recantations. This is an account of what happened:

“And now I come to the great thing that troubleth my conscience more than nay other thing that ever I said or did in my life: and that is, the setting abroad of writings contrary to the truth. Which here now I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life... And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished: for if I may come to the fire, it shall be first burned... Fire being now put to him, he stretched out his right hand, and thrust it into the flame, and held it there a good space, before the fire came to any other part of his body; where his hand was seen of every man sensibly burning, crying with a loud voice, ‘This hand hath offended.’ As soon as the fire got up, he was very soon dead, never stirring or crying all the while.”

Thomas Cranmer had offended the Lord many times when he recanted several times but in the end, his faith held true and he went to the Lord with absolute boldness and courage. Death was no small matter to him. It is no small matter to us. It would bring much fear and trembling for anyone, yet he held fast because of his faith and a good conscience; because he believed in what Scripture revealed about what was to come. It wasn't some amorphous, vague hope that he had hoped in. He believed in the salvation of Christ in the world to come. He knew his God.

In the end, he was so saddened by his recantations that he burned his hand first, so that he might have a good conscience as he went to the living God. That's where a soldier's strength comes from—from knowing truth and living boldly. Our final point will be on the outcome for those who abandon a good conscience and faith.

### **A Soldier's Failure (v.19b)**

**“which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.”**

This is an intense statement. Paul says that there are those who have rejected a good conscience and that by doing so they have **“suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander.”** We know a little bit about Hymenaeus from 2 Timothy 2:17-18 which makes a reference to false teachers. *“And their talk will spread like gangrene. Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.”*

They were teaching false things as supposed leaders of the church to such an extent that Paul would individually name them. There are many occasions where Paul calls out individuals who were living in sin, but he never named them. Only for spiritual leaders, he would call them out by name. He is saying that those who are supposed to be good soldiers failed because they had rejected a good conscience and shipwrecked their faith.

Our English translation of **“shipwreck”** is one that is dead on. In the Greek, *nauageō* (ναυαγέω) is a compound word that is translated “to break a ship.” These individuals shipwrecked not only their faith, but *the* faith. They took the body of the truth of God and cracked it open like an egg. They have shamed the person of Christ by taking liberties to what they claimed was revelation.

The apostle James warns us that we ought not to desire to be teachers because God holds us accountable to our words (James 3:1). Remember, however, that James also said that those who hear the words of truth are accountable (James 1:22-25). We are accountable to the things that have been spoken and if we reject the things of sound faith, we too, are capable of shipwrecking our lives and more particularly shipwrecking *the* faith, which was once and for all delivered to the saints. We can bring shame to the concept of God, the concept of Christ. We can bring mockery upon the reputation of our Lord and Savior. We can bring shame upon Him who had suffered such shame for us so that we might have eternal life.

Our primary motivation for holiness should not be to escape God's wrath, but rather that we would fear bringing shame upon Him who had been so gracious to save us. If you understand your shame and the guilt of your sin and understand what we deserve, then certainly He who would die for our sins deserves much better than to be shamed by our misrepresentation of the things of God.

We need to live with faith (i.e. to know what the Scriptures teach about our God) and a good conscience (i.e. to live a lifestyle that would delight our Savior). Paul is pointing out to Timothy that this idea of a good conscience is that **“which some have rejected and they have suffered shipwreck in regard to the faith”** and they have destroyed the reputation of Christ along with it.

**“Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.”**

At first glance, the statement Paul makes seems extreme, but he uses that phrase to speak of church discipline. In other words, there are those who have abandoned the truth and faith, who have taken upon themselves the same sin that Adam and Eve committed; that they would be gods, themselves, to be able to choose right and wrong for themselves and to decide what is moral in their eyes. Paul is saying that for such individuals, we have to hand them over to Satan.

We should note that there is a certain sanctifying work in the body of Christ. Even unbelievers who visit the local church body are blessed by the preaching and praising of God corporately. Those who would proclaim allegiance to Christ yet walk in an unworthy manner need to be separated from the Church and handed over to the realm of the world, which is in Satan's control; that is, out of the sphere of influence of Christ and into sphere of influence of the spirit of the world. Only one other place does Paul use this phrase.

*“For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have decided to deliver such a one to*

*Satan for the destruction of his flesh that his spirit may be saved in the day of the Lord Jesus.” (1 Corinthians 5:3-5)*

In this instance, there was an individual who was having an incestuous affair. Paul uses this phrase not in reference to handing them over to Satan for eternal judgment, but instead to hand them over to the realm of Satan in order for those individuals to see exactly what kind of realm their hearts desire. They were handed over to the realm of Satan, in order for them to see the error of their ways and to hope for the redemption of their faith. It is a remedial act. It is meant to correct and instruct; it is the rod by which discipline might encourage them to come back.

*“And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. And yet do not regard him as an enemy, but admonish him as a brother.” (2 Thessalonians 3:14-15)*

At our church, we practice church discipline because we love those individuals, not because we are judgmental of them. When we practice church discipline against someone, it is not our declaration that that person deserves hell. We all deserve hell. We all deserve eternal damnation and yet God has been gracious to us.

**(Recording ended)**