

Doctrine of Divine Discipline

1. Divine discipline is the sum total of punitive measures by which God judges and corrects the believer in time.
2. Discipline is the alternative to blessing.
3. There are two areas of divine discipline in time. There is discipline for carnality--carnality being sin not confessed. There is discipline for reversionism --refusing to heed God's protocol or said another way rejecting Bible doctrine. We sometimes call the latter "evil."
4. Discipline for carnality is cancelled by rebound.

1Co 11:31 For if we would judge ourselves, we should not be judged.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

5. Discipline for reversionism usually takes longer; the discipline ceases with reversion recovery or the sin-unto-death.
6. No matter how extreme the discipline it never implies loss of salvation. Recall our 8 approaches to eternal security.

Logical Approach-- If God saved us while we were yet sinners what does logic demand now that we are Family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Metamorphic Approach--God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the Hand of God.

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Experiential Approach--The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. You are His for He bought you on the Cross. That one decision for Christ carried eternal significance.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Family of God Approach--If you are born into a family you have the genes of the two parents and you cannot undo what they did genetically speaking.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Inheritance Approach--God has guaranteed our inheritance; it is ours.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Body Approach--We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

Sealing Approach--The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

The Tense/Voice Approach--The word **Sozo** in Eph 2:8 is in the passive voice and the perfect tense. The passive voice means the subject receives the action of the verb; the perfect tense tells us the action of the verb is completed in the past with the result that action is now complete.

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Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

7. For the believer there is no discipline in heaven; therefore all discipline will come in time. For the unbeliever, however, there is discipline both in time and eternity.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

8. Discipline for the believer is a certainty. Discipline for the believer comes from the love of God; all discipline is designed to make us better Christians.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

9. Discipline for the believer is designed from the omniscience of God and therefore is perfect given our needs. Paul is the grandest of examples:

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Discipline is often an extension of self-induced misery from the essence of a righteous judge.

Psa 7:11 God is a righteous judge, a God who expresses his wrath every day.

Psa 7:12 If he does not relent, he will sharpen his sword; he will bend and string his bow.

Psa 7:13 He has prepared his deadly weapons; he makes ready his flaming arrows.

Psa 7:14 He who is pregnant with evil and conceives trouble gives birth to disillusionment.

Psa 7:15 He who digs a hole and scoops it out falls into the pit he has made.

Psa 7:16 The trouble he causes recoils on himself; his violence comes down on his own head.

11. Discipline is often multiplied when a mental attitude sin is acted upon. For example: judging another, and then talking about the object of the judgment. If the object of the judgment is a pastor-teacher, the double discipline becomes triple compound discipline. This because a pastor-teacher receives both double blessing and double discipline.

Mat 7:1 Judge not, that ye be not judged.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Jam 4:11 Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

Jam 4:12 There is only one Lawgiver and Judge, the one who is able to save and destroy. But you-- who are you to judge your neighbor?

Jam 5:9 Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.