Doctrine of Antisemitism, Part 4

Divine Discipline

Divine discipline is the sum total of punitive actions taken by the justice of God in grace to punish, encourage, correct, train, and motivate the believer's free will toward the plan of God. Therefore, divine discipline is distinguished from divine judgment in that discipline is for believers only, whereas judgment is directed toward all categories of the human race and angels.

When believers fall out of fellowship because of sin, we bring suffering on ourselves. If we do not repent and admit our sins to God (1 John 1:9), we will remain in a state of carnality or even reversionism.

- **Carnality** is a brief carnal stay in Satan's cosmic system.
- **Reversionism** is a prolonged residence in it, during which the believer reverts to pre-salvation behavior.

Divine discipline must also be distinguished from the law of volitional responsibility, with its self-imposed, self-induced, and self-indulged forms of misery. Bad decisions not only have the potential to destroy future options in life but can also result in misery as a direct consequence, for which we must take personal responsibility.

Not only do bad decisions generally have negative consequences (self-induced misery), but God's discipline often follows our failure to repent of our sins. Every one of our sins originates from our free will. Though temptation may come from the sin nature or an outside source, *we make the decision to sin!* All wrong decisions come from some form of arrogance or lust.

While God is the source of divine discipline, human free will is the source of suffering. God warns us that we are out of fellowship and encourages us back into fellowship, using varying degrees of chastisement. For believers, all divine discipline, except the sin unto death, is intended to correct, train, and motivate.

Principle of Divine Discipline.

There is no such thing as a perfect child. The child, even God's children, who is not properly trained and disciplined is likely to grow up to be a problem. There is an analogy between children and believers. As long as we live on this earth, we retain a sin nature and will never be totally free from sin. No one is perfect.

God, in His grace, provides divine discipline, motivated by love. God is perfect, just, and fair. We are His children, brothers and sisters of Christ, and members of the Royal Family of God.

> **Proverbs 3:12** for the LORD reproves him whom he loves, as a father the son in whom he delights.
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> **Hebrews 12:5** And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. 6 For the Lord disciplines the one he loves, and chastises every son whom he receives."

Being fair and loving to your children means rewarding and blessing them on certain occasions and, at other times, disciplining them. Being a parent is very difficult because you love your children, but you must recognize their faults and train and discipline them. You must also recognize their successes and reward them. And so it is with God and His children.

To the believer, divine discipline is parental training within the Royal Family of God. Like parental training, it is designed to instill humility and true objectivity in life. The very fact that we receive warning discipline from God tells us that He is bringing us back to fellowship and objectivity so that we can grow in grace and enjoy all the wonderful assets He has designed for us in His plan for our lives.

Although divine discipline can be painful, it is a teaching from the grace of God. All of us must learn certain things; sometimes that is the hard way through divine discipline. You can learn the easy way from your pastor-teacher, or you can learn directly from God the hard way—and that way may involve some level of pain.

There are two types of suffering:

1. **Suffering for Discipline —** The issue is usually sin, and it can be painful depending on the degree of carnality and resistance to prior urging by the Holy Spirit toward correction. Expect any such resistance to result in increased pain. The solution is correction (1 John 1:9), which brings relief from pain or turns the suffering into blessing.
2. **Suffering for Blessing —** Here, the issue is not carnality but spiritual momentum or evidence testing in Satan's appeal trial, in which the believer is called to give witness for God. It can be very painful, as Job demonstrated. The solution is always faith in the will of God and in learned doctrine. Success results in accelerated spiritual growth.

Let's take what we have learned and see it applied in Scripture.

> **Hebrews 12:7** It is for discipline (*corrective discipline*) that you have to endure. God is treating you as sons. For what son (*Royal Family*) is there whom his father (*God*) does not discipline? **8** If you are left without discipline, in which all have participated, then you are illegitimate children and not sons (*not saved*). **9** Besides this, we have had earthly fathers who disciplined us, and we respected them. Shall we not much more be subject to the Father of Spirits and live? **10** For they (*earthly fathers*) disciplined us for a short time as it seemed best to them, but he (*God*) disciplines us for our good, that we may share his holiness (*Continue living free of sin and in fellowship with Him*). **11** For the moment all discipline seems painful rather than pleasant, but later (*after repentence/rebound*) it yields the peaceful fruit of righteousness (*back in fellowship withn God enjoying the Fruit of the Spirit*) to those who have been trained by it (*positive response to discipline*). **12** Therefore lift your drooping hands and strengthen your weak knees (*repent and rebound*), **13** and make straight paths for your feet (*advance to spiritual maturity through study*), so that what is lame (*crippled carnal believer under discipline*) may not be put out of joint (*disciplined even to the sin unto death*) but rather be healed (*produce spiritually mature believers*). **14** Strive for peace with everyone, and for the holiness (*free of sin*) without which no one will see the Lord (*have fellowship with God*).

Purpose for Divine Discipline.

Punishment or punitive action from God is designed to train and teach us.

Revelation 3:19 Those whom I love (*believers*), I reprove (*warning discipline*) and discipline (*intensive discipline*), so be zealous (*motivation from divine discipline*) and repent.

- The purpose of divine discipline is to motivate the believer to recover lost fellowship with God.
- Divine discipline warns that the believer is carnal, not executing God's plan, but functioning within Satan's cosmic system.
- God's plan must be executed in fellowship with Him. Just as a referee blows the whistle, throws the flag, and assesses a penalty when a player is out of bounds in a sports game, so God blows the whistle on us through the administration of divine discipline.
- There are two systems of perception during the Church Age:
    - **Learning the easy way** through the study of God's Word, taught by one's own right pastor-teacher. This system offers unlimited opportunities for advancement toward maturity, which can lead to spiritual maturity and fantastic blessings.
    - **Learning the hard way** through divine discipline from God, which has limited objectives to alert the carnal believer that he's out of bounds and to motivate his recovery through the rebound technique (repent and confess). Divine discipline reminds us that none of us ever gets away with anything!
- If you cannot learn from humility, you learn from hurting. Learning from hurting is a limited lesson that motivates rebounding and recovery from Satan's cosmic system.
- The believer must recover to live within the divine dynasphere or AO. Only within the believer's own AO are the logistical grace provisions provided by God exploited for His Glory and for the believer's momentum toward spiritual maturity.
- The carnal believer who does not learn from divine discipline may eventually be removed from this life under painful circumstances (sin unto death).
- When the believer repents and rebounds, God exercises one of three options.
    1. The removal of all disciplinary suffering.
    2. Disciplinary suffering is diminished and now designed for blessing. The reason the suffering is reduced is so that you can bear it. God never gives us more than we can bear in fellowship.

3. Disciplinary suffering continues at the same intensity but is now designed for blessing. It continues at the same intensity because you can bear it and gain blessing from it.

Job 5:17 "Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. 18 For he wounds, but he binds up; he shatters, but his hands heal. 19 He will deliver you from six troubles; in seven no evil shall touch you. 20 In famine he will redeem you from death, and in war from the power of the sword. 21 You shall be hidden from the lash of the tongue, and shall not fear destruction when it comes. 22 At destruction and famine you shall laugh, and shall not fear the beasts of the earth. 23 For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you. 24 You shall know that your tent is at peace, and you shall inspect your fold and miss nothing. 25 You shall know also that your offspring shall be many, and your descendants as the grass of the earth. 26 You shall come to your grave in ripe old age, like a sheaf gathered up in its season. 27 Behold, this we have searched out; it is true. Hear, and know it for your good."

Speaking to Job, his friend Eliphaz said Job's problems were disciplinary: God was correcting him, so Job should welcome His discipline rather than despise it. If Job had the right attitude, God would bless him. Though God punishes (wounds and injures), He also restores (binds up) and heals. He delivers from six calamities and even seven (following one number with the next highest expresses thoroughness or emphasizes the final item). Eliphaz then mentioned famine, war, slander, destruction, and wild beasts. He would have good crops. "In league with the stones" means the stones would not hinder his farming. His tent would be secure, and he would have numerous descendants, good health, and a long life.

Installment Discipline.

Occasionally, a believer will do something so drastic and horrible that he may eventually face the sin unto death. Several believers in the Old Testament reached this stage when they repented. Though the sin unto death was halted and they were restored to fellowship, the repercussions of their sins under the law of volitional responsibility were so great that they had to receive their discipline in separate installments. This explains recurring suffering that occurs over a long period of time.

- The prolonged residence in the cosmic system and the very nature of the sins committed warrant this system of discipline.
- Whenever warning discipline, intensive discipline, and maximum discipline for the sin unto death have accumulated numerous categories of punishment, making the combined punishment unbearable, and rebound is used, the discipline is then given in installments so the believer can bear it.
- Installment discipline can occur only after a rebound and a recovery of residence in the divine dynasphere.
- Installment discipline is the alternative to the sin unto death. You're still alive, but barely! You're alive by the grace of God and because you finally decided to rebound. The discipline is so great that it must be meted out in installments so you can handle it.

David is the classic illustration of installment discipline.

- As a carnal believer, David raped Bathsheba and murdered her husband.
- David confessed his fornication and murder. Three Psalms describe his rebound in detail. "I will confess my sins to the Lord." God told David he would live after he repented, but that he would pay fourfold.
  - David's first installment of discipline was the death of his first son by Bathsheba.
  - The second installment came much later, after a lapse of at least 7-8 years. This was the rape of David's daughter Tamar by her half-brother Amnon. This mirrored David's rape of Bathsheba.
  - The third installment was the murder of Amnon by his half-brother Absalom. This mirrored David's murder of Uriah the Hittite, Bathsheba's husband.
  - The fourth installment came 1-2 years later, in the form of the Absalom Revolution. Just as David rebelled against God in these sins and evil, so he was rebelled against as king, kicked off his throne, and endured terrible suffering.
- When a believer like David has a prolonged life in carnality, rebound delivers him from the sin unto death, but he must still face his due, though in installments. David received these four installments of discipline over about 15 years.
- The punishment must be divided into installments so the believer can bear it, given its severity.

- Although divine discipline is designed to be beyond your ability to handle it (to motivate you to repent and rebound), installment discipline is the exception. It can be handled, but it must be given over time.
- Installment discipline provides breathing space for spiritual progress, enabling the believer to receive its blessings.
- David advanced between each phase of installment discipline so that the curses were turned to blessings. Some of David's greatest Psalms were written during the Absalom Revolution, while David was in exile, having lost everything. But David used the time between installments to advance spiritually. Therefore, when the installments came, they fulfilled the principle of curses turned to blessings.
- Often, installment discipline accelerates the believer's advance in the spiritual life.

Categories of Divine Discipline.

There are three categories of divine discipline administered to the carnal believer.

1. Warning discipline.
2. Intensive discipline.
3. Maximum or dying discipline, with the option of installment discipline if one repents.

Warning discipline.

> **Revelation 3:20** Behold, I stand at the door and knock (call to repent). If anyone (carnal believer) hears my voice (is motivated to repent) and opens the door (repents and confesses sins), I will come in to him and eat with him, and he with me (restoration to fellowship). 21 The one who conquers, I will grant him to sit with me on my throne (blessings), as I also conquered and sat down with my Father on his throne.

Warning: discipline hurts enough to make you aware that something's wrong in your life. The purpose of warning discipline is to motivate you to recognize your carnal condition and to confess your sins.

Intensive discipline.

Psalm 7:14 Behold, the wicked man (*carnal believer*) conceives evil and is pregnant with mischief and gives birth to lies (*sinful*). 15 He makes a pit, digging it out, and falls into the hole that he has made (*falls deeper into carnality)*. 16 His mischief returns upon his own head (*bad decisions*), and on his own skull his violence descends (*intensive discipline*).

Failure to repent and rebound after warning discipline will result in intensified discipline, as the pressure to repent increases.

Job 5:17 "Behold, blessed is the one whom God reproves; therefore despise not the discipline (*warning discipline*) of the Almighty. 18 For he wounds, but he binds up; he shatters (*intensive discipline*), but his hands heal (*spiritual maturity*)."

Here David laments his discipline and how his sinfulness (Bathsheba and the murder of her husband) has affected his very existence.

Psalm 38:1 O LORD, rebuke me not in your anger, nor discipline me in your wrath! 2 For your arrows have sunk into me, and your hand has come down on me. 3 There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. 4 For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. 5 My wounds stink and fester because of my foolishness, 6 I am utterly bowed down and prostrate; all the day I go about mourning. 7 For my sides are filled with burning, and there is no soundness in my flesh. 8 I am feeble and crushed; I groan because of the tumult of my heart. 9 O Lord, all my longing is before you; my sighing is not hidden from you. 10 My heart throbs; my strength fails me, and the light of my eyes—it also has gone from me. 11 My friends and companions stand aloof from my plague, and my nearest kin stand far off. 12 Those who seek my life lay their snares; those who seek my hurt speak of ruin and meditate treachery all day long. 13 But I am like a deaf man; I do not hear, like a mute man who does not open his mouth. 14 I have become like a man who does not hear, and in whose mouth are no rebukes.

Dying Discipline or the Sin Unto Death.
If we have reached this point, there is no more use for you.

1 John 5:16 …There is a sin that leads to death…

David realized that he had been close to the sin unto death because of the Bathsheba affair and murdering her husband:

> **Psalm 118:17 I shall not die, but I shall live,** and recount the deeds of the LORD. 18 The LORD has disciplined me severely, **but he has not given me over to death.** (Emphasis added)

All three forms of discipline are found in this passage.

> **1 Corinthians 11:27** Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak (warning discipline) and ill (intensive discipline), and some have died (sin unto death).

Definition and Description.

> **1 John 5:16** If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that.

“A sin not leading to death” can be translated more accurately as "the sin that terminates in death." The translation "unto death" is somewhat archaic and comes from the KJV.

Sometimes a Christian may sin so seriously that God judges that sin with swift physical death: “a sin that leads to death.” Ananias and Sapphira are cases in point (Acts 5:1–11). But most of the sins that one sees a Christian brother commit are not of that nature. For these, a believer ought to pray, knowing that any sin—if continued long enough—is a threat to a fellow Christian’s life (cf. James 5:19–20; also cf. Proverbs 10:27; 11:19; 13:14; 19:16). Thus, the restoration of a brother may prolong his physical life.

The phrase “a sin that does not lead to death” can be easily misunderstood. All sin ultimately leads to death, but the expression “that

does not lead to death" should be understood to mean "not punished by death." The distinction is between sins for which death is a rapid consequence and those for which it is not.

When a Christian sees another Christian sin in a way that is not fatal, he is instructed to pray for him, and God will give him life. (The word "God" is not in the original, but it is properly supplied.) However, John reminded his readers that there is "sin that leads to (is punished by) death." There is no need for the word "a" before "sin." John was not likely thinking of only one kind of sin.

He is commanded to pray regarding sins that are not punishable by swift death. Even for other sins, which seem more serious, Christians have the freedom to pray. John's words about fatal sin, "I am not saying that he should pray about that," clearly do not forbid prayer even in the most serious cases. But in such cases, believers will naturally submit their prayers to God's will. In contrast, regarding sins not punished swiftly by death, Christians, on the basis of this verse, should be able to pray with confidence.

Sin, face-to-face with death, is the maximum divine discipline from the integrity of God. It is the highest form of disgrace that can occur. Divine discipline results from the believer using his own volition to create his own failures in life after salvation.

Four categories of death exist.

1. **Dying grace is given to mature or advancing believers.** It is the greatest blessing of life because it is directly related to and is only exceeded by rewards at the Judgment Seat of Christ (Psalm 116:15; Philippians 1:21).
2. **Transfer to Heaven apart from death**; examples: Enoch (Hebrews 11:5); Elijah (2 Kings 2:11-12).
3. **The sin face-to-face with death.** This disciplinary death is given to believers who refuse to exercise the spiritual life. Suicide occurs when the believer in carnality takes his own life.
4. **The rapture** at the end of the Church Age.

The sin unto death is not a specific sin. It is the believer living and functioning in carnality. The sin unto death is the maximum divine

discipline. It implies the loss of reward and blessing, and shame at the judgment seat of Christ.

The Context for the Sin Face-to-Face With Death.
The context is the general doctrine of divine discipline. Divine discipline is the sum total of punitive measures by which God judges, corrects, and teaches the believer in time.

> **Hebrews 12:5** And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. 6 For the Lord disciplines the one he loves, and chastises every son whom he receives."

Divine discipline is confined to time:

> **Revelation 21:4** He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

Divine discipline results from the believer's use of his own volition to create his own failures:

> **Psalm 7:14** Behold, the wicked man conceives evil and is pregnant with mischief and gives birth to lies. 15 He makes a pit, digging it out, and falls into the hole that he has made. 16 His mischief returns upon his own head, and on his own skull his violence descends.

Certain sins are worse as far as divine discipline is concerned:

> **Matthew 7:1** "Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you."

If you have personal love for God, you have impersonal love for man. So do not gossip, judge, or malign others:

> **Psalm 64:7** But God shoots his arrow at them; they are wounded suddenly. 8 They are brought to ruin, with their own tongues turned against them; all who see them will wag their heads.

James 4:11 Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law.

James 5:9 Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.

For the believer in the cosmic system, there are three stages of the sin unto death.

1. The first stage of divine discipline is warning discipline: Revelation 3:20, "Behold, I stand at the door and knock. If anyone has heard My voice and opens the door [*rebound*], I will enter face-to-face with him and dine with him [restoration to fellowship with God] and he with Me."
2. The second stage of divine discipline is intensive discipline (Psalm 32:1-5; Psalm 118:17-18).
3. The third stage of divine discipline is the sin face-to-face with death

   Revelation 3:16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

   Philippians 3:18 For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ.
   19 Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.

There are two categories of suffering:

1. Suffering for discipline is a teaching aid unless you ignore it. This discipline is unbearable.
2. Suffering for blessing is bearable and accelerates your spiritual growth by helping you apply doctrine to the situation.

Administration of the sin face-to-face with death does not imply loss of salvation:

2 Timothy 2:11 The saying is trustworthy, for: If we have died with him, we will also live with him; 12 if we endure, we will also reign with him; if

we deny him, he also will deny us; [13] if we are faithless, **he remains faithful—for he cannot deny himself.** (Emphasis added)

No matter how intense the suffering, you never lose your salvation. Once you believe in Christ, nothing you do can undo what God accomplished for you at salvation. On the Cross, Christ was judged for all your sins. We cannot change God's work at salvation. No matter how severely we suffer under divine discipline, it can never cancel salvation. No failure on your part can change the grace and work of God.

John 10:29 My Father, who has given them to me, is greater than all, and **no one is able to snatch them out of the Father's hand.** [30] I and the Father are one." (Emphasis added)

"No one" means just that: no one, not anyone, including little old you. YOU cannot change what God has wrought. You have a divinely created human spirit, created by God (that is the new birth), and have been granted eternal life when you accepted Christ as your Savior. If you could forfeit your eternal life, it wouldn't be "eternal" and would be misnamed. You can renounce it and face the sin unto death, but that won't change the final outcome. You are His, and no matter how stupidly you behave, nothing can change that. If you think this is a license to sin, then get ready for a lot of pain.

Case Histories
Believers who have faced the sin unto death:

Certain believers in Philippi:

Philippians 3:18 For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. [19] **Their end is destruction.** (Emphasis added)

Certain believers in the church at Laodicea:

Revelation 3:16 So, because you are lukewarm, and neither hot nor cold, **I will spit you out of my mouth.** (Emphasis added)

King Saul,

1 Chronicles 10:13 So Saul died for his breach of faith. He broke faith with the LORD in that he did not keep the command of the LORD, and

also consulted a medium, seeking guidance. 14 He did not seek guidance from the LORD. Therefore **the LORD put him to death** and turned the kingdom over to David the son of Jesse. (Emphasis added)

Participating in the communion service in a state of perpetual carnality results in the sin face-to-face with death:

1 Corinthians 11:27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 **That is why many of you are weak and ill, and some have died.** (Emphasis added)

The case of the incestuous Corinthian:

1 Corinthians 5:1 It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. 2 And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. … 5 you are to **deliver this man to Satan for the destruction of the flesh**, so that his spirit may be saved in the day of the Lord. (Emphasis added)

The case of Ananias and Sapphira, where their life in perpetual carnality was manifest by lying to God:

Acts 5:1 But a man named Ananias, with his wife Sapphira, sold a piece of property, 2 and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? 4 While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God." 5 **When Ananias heard these words, he fell down and breathed his last.** And great fear came upon all who heard of it. 6 The young men rose and wrapped him up and carried him out and buried him. 7 After an interval of about three hours his wife came in, not knowing what had happened. 8 And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." 9 But Peter said to her, "How is it that you have agreed together to test the

Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out." [10] **Immediately she fell down at his feet and breathed her last.** When the young men came in, they found her dead, and they carried her out and buried her beside her husband. (Emphasis added)

The case of Hymenaeus and Alexander, who also lived in perpetual carnality:

1 Timothy 1:19 …some have made shipwreck of their faith, [20] among whom are Hymenaeus and Alexander, whom **I have handed over to Satan** that they may learn not to blaspheme. (Emphasis added)

So, what do we conclude from all this?

God is on His throne, ruling. Maybe you don't see that in your everyday stroll through life, but that makes it no less so. He is supremely concerned about those He calls His own, and that concern affects even those who are not believers, especially when their behavior affects those who are God's own. We will see this in action when we look more deeply at our main subject, antisemitism, especially in the context of our next subject – The Five Cycles of Discipline.