



Clanking Chains: The Love of God: Expressed through Righteousness & Justice in Blessing & Discipline; Application for Parents

- 25) God is love. This love is expressed by His integrity made up of righteousness and justice. Divine righteousness is one way by which the love of God is defined. It includes the standards that define the virtue of God.
- 26) These standards contain the perfect thought of God and express His absolute goodness. Our discovery of these absolute standards enables us to identify truth, discern the difference between right and wrong, and then orient and adjust to divine will.
- 27) Righteousness demands righteousness. Whatever righteousness demands, justice executes. Justice thus becomes the characteristic of divine essence that defends righteous standards.
- 28) Compliance with righteous standards results in righteousness demanding justice to bless the one who listens, learns, and obeys.
- 29) Noncompliance with righteous standards results in righteousness demanding justice to discipline the one who doesn't listen, rejects divine instruction, and disobeys.
- 30) As a father would discipline a child whom he discerns rebellious so also God the Father disciplines His child who disobeys His righteous standards.
- 31) God loves all who come to Him through faith in Christ. His undiminished love includes care, instruction, provision, and guidance. This love is communicated through His righteous standards and enforced by justice.
- 32) God's desire is to bless every believer through the conveyance of the escrow blessings He imputed to each of them in eternity past.
- 33) The conditions of the escrow demand that the believer begin with the spiritual assets imputed at salvation and utilize these in order to grow spiritually.
- 34) A steady and continuous advance in the spiritual life will take the believer to spiritual maturity which will qualify him to receive the contents of his escrow account in time.
- 35) If deviations from the righteous standard were permitted to go uncorrected by God then the individual would never execute the advance and thus never receive his rewards.
- 36) Thus God in love disciplines those he loves—**παιδεύω, paideuo**: warning discipline—and punishes His child—**μαστιγύω, mastigoō**: intensive discipline—so that the child's poor decisions do not rob him of his rewards and blessings.
- 37) Consequently it can be seen that the philosophy of Frankfurt and Summerhill results in an irresponsible approach to child rearing and corruption of the child's ability to orient to life.
- 38) The illustration of parental discipline of children is amplified next in:

Hebrews 12:7 -For the purpose of correction, you endure [**ὑπομένω, hupomenō**] discipline [**παιδεία, paideia**]. God deals with you as sons. For what son is it that his father does not discipline [**παιδεύω, paideuō**].



- 1) This verse begins by telling us why we must learn to endure divine discipline. It is for correction. The Greek word for “endure” is ***hupomenō*** and its full impact is brought out by its previous use in this passage:

Hebrews 12:1 - Therefore, since we also keep having such a great battalion of witnesses [**Old Testament heroes as examples**] supporting us, having taken off every impediment [**isolation of distractions**], and the sin which so easily ensnares us [**facilitated wheel-tracks of wickedness**], let us run by means of endurance [**ὑπομονή, *hupomonē***] in the conflict assigned to us.

v. 2 - Concentrating on Jesus [**occupation with Christ**], the Author and Perfector of our faith, Who because of His exhibited happiness endured [**ὑπομένω, *hupomenō***] the cross, disregarding the shame, and then sat down at the right hand of the throne of God.

- 2) Note that our Lord while being judged on the cross was able to endure its punishment by means of inner happiness. When you know what you are doing is right then you are able to maintain tranquility of soul while enduring the indignity of the moment.
- 3) The indignity for Christ was being associated with the sins of the human race. This however did not become a distraction for Him in accomplishing His duty: enduring the judgment of our sins as a substitutionary sacrifice.
- 4) Believers who have been disciplined are encouraged to look back to the cross for real suffering, pain, and indignity.
- 5) This sets precedence for the believer. When under divine discipline the believer's obligation is to confess his sins and get back into the game. The discipline is designed as a corrective measure.
- 6) Thus as a child of God, the believer is to endure the punishment, learn from the experience, and use it as a motivation to continue the advance in his spiritual life.
- 7) And the comparison that is given is that of a son receiving corrective discipline from his father. A father disciplines his own son, not the sons of others.
- 8) Therefore, when the believer recognizes that he is being disciplined it serves as a reminder that he is indeed a son of God, otherwise He would not bother with discipline were he an unbeliever.
- 9) The impact of this concept is the subject of:

Hebrews 12:8 - If [**first class condition: εἰ, *ei*, plus the indicative mood of the verb setting up an assumption in the protasis for the sake of argument**] you are without punishment [**παιδεία, *paideia***]—of which we have all become partakers [**all believers continue to sin**]—then you are bastards [**not a son in God's spiritual family**] and not sons.

- 1) The protasis sets up for the sake of argument a supposition from the standpoint of reality. Those being addressed are believers. Thus the statement is not true but it is assumed to be true in order to make a point.
- 2) It is assumed that the person is not punished for his sins but which is the case for every believer in Jesus Christ.



- 3) The verse then presents the apodosis which is the conclusion that must be reached if the statement in the protasis is true: then you are illegitimate. You are not really a son but rather a bastard.
- 4) Divine punishment is not directed toward the unbeliever. They are under divine judgment. Their misdeeds are managed by the overruling will of God.
- 5) This is the devil's world and unbelievers are combatants for the dark side as soldiers of Satan. The plan of God requires that volition remain free during the course of the angelic conflict.
- 6) Lucifer's forces are permitted to function freely as long as they do not break the rules of engagement. However, all sin, but the unbeliever is lost in his.
- 7) His sin problem has been dealt with by the work of Christ on the cross and the subsequent acts of divine integrity regarding propitiation, reconciliation, and redemption.
- 8) Consequently, the sins of the unbeliever are not the issue but rather his rejection of Christ as Savior. He is therefore not a candidate for discipline but rather remains under judgment because he has rejected the love of God.