

Sharing in God's Character

The capital investment is made up of moral, establishment, and/or biblical standards placed on deposit in the child's conscience. The profit is made up of the dividends paid out over a period of a lifetime which are to the advantage and benefit of the individual. Without parental or divine discipline, no child's soul has the capacity to attract the investment of capital from which he can later enjoy the payout of dividends. Consequently, the first purpose of divine discipline is to return the reversionist to the divine power system so he might resume his pursuit of profit.

The second purpose of this investment is revealed in the next prepositional phrase which begins with the accusative of purpose from: *eis* - plus the aorist active infinitive of the verb: *metalambano* - "to receive a share"

And that of which we receive a share is said to be: *hagiotēs + autos* - "His holiness"; "His character"

The basic meaning of the word has to do with being set apart. The term in the King James, "His holiness," refers to that which sets God apart from all His created beings.

There is one major factor which makes the character of God unattainable by the human race and that is His absolute perfection of character. Yet this verse tells us that the purpose of divine discipline is that we might profit, and the manner in which we profit is to "receive a share of His holiness."

Again, we return to an emphasis on the third stage of reversion recovery. There is only one way by which the human being may receive a share of God's character and that is through the acquisition of His system of thinking. That occurs through the function of the second spiritual skill, the Grace Apparatus for Perception, empowered by the filling ministry of the Holy Spirit, which is the first spiritual skill.

Those who acquire the techniques of problem-solving and decision making from the infinite resources of divine thought become partakers of "His holiness," or better "His character."

CTL Hebrews 12:10 - For parents, on the one hand, disciplined us for a short time according to what seemed best to them, but God, on the other hand, disciplines us for our profit in order that we might receive a share of His character.

Principle: Grace has found a way to simultaneously bless the believer while glorifying God. The modus operandi used to accomplish these things is divine discipline.

The application of this principle as it effects a Client Nation can be seen in the writings of Russell Kirk. I will quote his commentary verbatim. Then, since all cultures and civilizations are based on the stability of the home, I will go back and substitute vocabulary of divine institution number three for that of divine institution number four. For example, for the word "culture," I will insert "home," or "household." In addition, I will also amplify and illustrate with a few Latin axioms. First of all, the quote from:

Kirk, Russell. America's British Culture. New Brunswick: Transaction Publishers, 1993, pp. 91-92:

Cultures develop, and civilizations arise, by the process of challenge and response. Some threat to a culture's survival may occur; if the culture vigorously surmounts that challenge, the culture will grow in strength; but if the challenge is so formidable as to damage or distort the culture--why, the threatened culture becomes stunted and possibly succumbs altogether.

The ideology called multiculturalism might benefit American society, after all--in the sense that it is a challenge to the friends of America's inherited culture. If the response to the multiculturalist threat is healthy, it should rouse again among Americans an apprehension of the high merits of the literature, the language, the laws, the political institutions, and the mores that Americans have received, in the course of

four centuries, from the British people. For if a civilization never is challenged, that civilization tends to sink into apathy--and slowly to dissolution.

Should the multiculturalists have their way, culture . . . would end in heartache--and in anarchy. But to this challenge of multiculturalism, presumably the established American culture, with its British roots, still can respond with vigor--a life-renewing response. Love of an inherited culture has the power to cast out the envy and hatred of that culture's adversaries.

Here now is a second reading from the standpoint of divine institution number three:

Kirk, Russell. America's British Culture. New Brunswick: Transaction Publishers, 1993, pp. 91-92:

Traditional households develop, and civilized families arise, by the process of challenge and response. Some threat to a household may occur [a rebellious child]; if the parents vigorously surmount that challenge [execution of penalty clauses], the family will grow in strength [crescit sub pondere virtus: virtue increases beneath oppression]; but if the challenge is so formidable as to damage or distort the household [resultant upheaval]--why, the threatened family becomes stunted [dysfunctional] and possibly succumbs altogether [family breakup].

The ideology called multiculturalism [for example, its assault upon family policy by a compartmentalized child] might benefit American society [including its families] . . . in the sense that it is a challenge to the friends of America's inherited culture [namely, traditional parents]. If the response to the multiculturalist threat is healthy, it should rouse again among Americans an apprehension of the high merits of the literature, the language, the laws, the political institutions, and the mores that Americans have received, in the course of four centuries, from the British people, and the problem-solving devices from the Word of God [vincit qui patitur: he who endures, conquers].

For if a family never is challenged, that family tends to sink into apathy--and slowly to dissolution [qui non proficit deficit: he who does not advance, falls behind].

Should the [compartmentalized rebellious child] have his way, the family . . . would end in heartache--and in anarchy [corruptio optimi pessima: corruption of the best is the worst of all]. But to this challenge of multiculturalism, presumably the established American family, with its British roots, still can respond with vigor--a life-renewing response. Love of an inherited culture [establishment truth plus Bible doctrine] has the power to cast out the envy and hatred of that family's adversaries [magna est veritas et praevalabit: truth is mighty and will prevail].

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The purpose and benefits of divine discipline are the subjects of verse 11.