

1. Tonight we will continue our study of the Book of Colossians at verse six of chapter three. Last week I taught in part Col 3:6. When time expired we were in the process of studying the Doctrine of Divine Discipline.
2. Before we resume that study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:1-5.

Expanded Translation

Col 3:1 Since as a believer you have been raised together with Christ, you must seek after the heavenly things, which are above where Christ sits at the right side of God the Father in the place of honor;

Col 3:2 you must keep on thinking divine viewpoint rather than human viewpoint; your perspective must always be directed toward things on high and not on earthy things.

Col 3:3 For you see, you have died with Christ with reference to sin; your life is now hidden in Him;

Col 3:4 when Christ, who is the source of our life, shall appear at His Second Advent, we also shall appear with Him in His glory.

Col 3:5 Therefore we must die, or put to death, the facets of our old sin natures, such facets, will, if we let them, dominate our thoughts and actions in time; we can only put to death such facets by the use of the two power options. In our context, the specific facets to be destroyed are: illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness. The nature of which can certainly lead to demon possession/control.

4. So far we have exegeted that portion of Col 3:6 which in the KJV has been rendered "For which things' sake the wrath of God cometh ..." noting it might better be translated "**because of the existence of these abominable things in the life of many in the Lychus Valley, divine discipline will soon come ...**"

5. The entire verse has been translated in the KJV:

KJV-Sentence continues

Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

6. Before we continue our study of Divine Discipline (DD), I want to remind you that our analysis of DD relates only to discipline for the believer because he or she is involved in either sin or evil and needs DD for motivation.

7. From our doctrine of suffering we learned suffering for a believer can be either suffering for discipline or testing; and that all suffering for an unbeliever is to get him or her to believe on the Lord Jesus Christ. Again our study of DD relates only to that which

comes to the believer because he or she is out of line and needs to apply God's protocol.

8. Now let's return to our study of the Doctrine of Divine Discipline

Doctrine of Divine Discipline

1. Divine Discipline (DD) is the sum total of punitive measures by which God judges and corrects the believer in time.

2. DD is the alternative to blessing in time.

3. There are two areas of DD in time:

3.1 For the believer who refuses to rebound.

3.2 For the reversionistic believer who refuses to metabolize Bible Doctrine.

4. DD for the believer who refuses to rebound is usually short lived and terminated when rebound occurs.

5. DD for reversionism often is longer in duration terminating with either reversion recovery or the sin-unto-death.

6. No matter how lengthy, severe or extreme, DD never implies loss of salvation.

7. Since there is no DD in heaven, all DD is confined to time.

8. The purpose of DD is to correct by motivating rebound, reversion recovery or both.

9. Heb 12:5-6 gives us the principle of DD. These verses apply to the believer only. It is based on God's infinite and perfect love of the believer.

10. The purpose of DD is stated in Rev 3:19-20 where reversionism seems to be the subject. Believers are said to receive first warning discipline and then intensive discipline to motivate their getting hot for doctrine.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

11. The Doctrine of Eternal Security certainly teaches that DD does not mean loss of salvation.

Doctrine of Eternal Security

11.1 Logical Approach

11.1.1 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.

and

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?

11.2 Metamorphic Approach:

11.2.1 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.

11.3 Experiential Approach:

11.3.1 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.

11.4 Family of God Approach:

11.4.1 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:

11.5 Inheritance Approach:

11.5.1 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.

11.6 Body Approach:

11.6.1 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.

Now compare this with:

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:

11.7 Sealing Approach:

11.7.1 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.

11.8 The Tense/Voice Approach:

11.8.1 The word **Sozo** in Eph 2:8 is in the passive voice and the perfect tense meaning "the believer is saved in the past with the result they are now saved." The passive voice means the subject receives the action of the verb as a benefactor; the perfect tense means the action of the verb is completed in the past with the result that action is now complete.

KJV

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

12. Rev 21:4 teaches that DD is confined to time.

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.

13. DD is always a result of self-induced misery.

Psa 7:11 God judgeth the righteous, and God is angry with the wicked every day.

Psa 7:12 If he turn not, he will sharpen his sword; he hath bent his bow, and made it ready.

Psa 7:13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Psa 7:14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

Psa 7:15 He (the out of line believer) made a pit, and digged it, and is fallen into the ditch which he made.

Psa 7:16 His mischief shall return upon his own head, and his violent dealing shall come down upon the crown of his head.

Psa 7:17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

14. Compound discipline can result when mental attitude sins are accompanied with sins of the tongue. Compounding is most severe when the object of the sin is a Pastor Teacher. Compare Mat 7:1-3, Jam 3:6, 4:1 and 5:9.

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.

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Jam 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Jam 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Jam 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

15. We can conclude there are three categories of DD:

15:1 Warning stage - Rev 3:20

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

15.2 Intensive stage - Psa 7:14-15 and Psa 38:1-3

Psa 7:14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

Psa 7:15 He made a pit, and digged it, and is fallen into the ditch which he made.

Psa 38:1 O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

Psa 38:2 For thine arrows stick fast in me, and thy hand presseth me sore.

Psa 38:3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

15.3 Dying stage - Rev 3:16

Rev 3:16 So then because thou art lukewarm (in reversionism), and neither cold (in unbelief i.e. an unbeliever) nor hot (a spiritual believer), I will spue thee out of my mouth.

16. Paul now reminds those in the Lychus Valley how at one time many of them practiced these same sexual sins.

KJV - Sentence Continues

Col 3:7 In the which ye also walked some time, when ye lived in them.

NIV

Col 3:7 You used to walk in these ways, in the life you once lived.

IN THE WHICH ΕΥ ΟΣ

1. **En Hos** is better "in the sphere of which such things ..."
2. **En** is a preposition followed by the relative pronoun **Hos** declined as a locative plural.
3. Again the "which such things" refers to "illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness."
4. The people of the Lychus Valley as unbelievers had been practicing these abominable acts of illicit sex. This will be made clear in our next phrase "ye also walked."

YE ALSO WALKED ΣΥ ΚΑΙ ΠΕΡΙΠΑΤΕΩ

1. **Su Kai Peripateo** is better "you once walked ..."
2. **Su** is a pronoun declined as a 1st person plural followed by the conjunction **Kai** used as an attributive; next follows the verb **Peripateo** parsed as a 2nd person plural aorist active indicative.
3. Walking is used here to describe the life style of the unbeliever and the believer reversionist. Two other examples of describing those who walk after the flesh and not after the spirit.

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth **walk (Peripateo)** not as other Gentiles walk, in the vanity of their mind,

Phi 3:18 (For many **walk (Peripateo)**, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Phi 3:19 Whose end is destruction, whose God is their belly (**Koilia**), and whose glory is in their shame, who mind earthly things.)



Gal 5:16 This I say then, **walk** (**Peripateo**) in the Spirit, and ye shall not fulfill the lust of the flesh.

4. Walking begins first with thinking and then moves to action, ultimately becoming a pattern of life. A step at a time produces the pattern.

End Lesson Taught 5-27-09