

Divine Reckoning: Indirect & Direct

Those who are not disciplined by God are not his sons. They will be condemned by Him in eternity future through the agency of the Great White Throne Judgment (Revelation 20:11, Revelation 20:12, Revelation 20:13, Revelation 20:14, Revelation 20:15), Jesus Christ presiding as Chief Justice of the Supreme Court of Heaven.

Thus, for the believer divine discipline is an act of divine justice seeking a reckoning for the believer's violation of a righteous standard. The pain and suffering is designed to extract a confession. Confession enables perfect righteousness to reestablish fellowship under the principle that all sins were judged on the cross.

Confession, or in the Greek, *homologeō* is a legal term going all the way back to 5th-century B.C., Classical Greek, which means, to confess the facts of a case before a judicial body. Having heard the confession, Jesus Christ as our Defense Attorney, or, according to 1 John 2:1, our Advocate, pleads our case before the Father.

Since the cited sin was judged on the cross, there is a reckoning of accounts made by divine justice. The confessed sin is demonstrated by the Defense Attorney to have been credited to His account at the cross and therefore the defendant should be acquitted. Righteous recognizes that the sin's guilt has been transferred to the impeccable Christ and judged.

The believer's confession indicates a repentance—a change of mind—regarding divine standards. This is the reckoning sought. Righteousness forgives the sin and justice cleanses the sinner. Since the reckoning has occurred in the legally precise manner required by divine justice, then the believer is restored to fellowship.

Thus, God deals with us as sons and according to the static present of *prosphero*, He will always do so.

passive - Deponent; passive in form but active in meaning. Thus, God produces the action of “dealing with us as sons.”

indicative - Declarative; views the action of the verb from the standpoint of a doctrinal and historical fact.

In Hebrews 12:5 we saw this phrase, “... *you have forgotten the doctrinal instruction which teaches you as sons.*”

What had been taught but forgotten was that divine discipline is real and can be expected as a result of reversionism, therefore don't take it lightly or become discouraged when it occurs.

In Hebrews 12:7 we are told that “*God deals with us as sons.*” Consequently, when divine discipline happens, God is directly involved.

This brings us to a comparison between the direct and indirect dealings with God and His justice. Two Ways of Being Dealt with by God

The pastor of a local church is an agent through which God deals with His sons indirectly.

God has reduced His instructions to the Royal Family to writing. These instructions are issued in the form of imperative moods: positive, prohibitive, entreaty, and permission.

The job of the pastor is to teach the mandates to the believers assembled in his congregation. It is God's desire to convey His principles of behavior to His sons in this indirect manner as a way of objectively challenging volition.

The pastor presents the information, the believer takes it in, circumstances offer opportunity for application. It is the Christian's duty to remain loyal to his Master's instruction without regard for the consequences.

General Thomas Jonathan Jackson clearly understood this concept when he said, “*Duty is ours, consequences are Gods.*” Those who remain loyal to truth under pressure will be blessed by God.

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Divine righteousness demands that compliance with biblical mandates be blessed and justice executes that requirement. Under the same principle, those who do not comply must fall under the direct discipline of justice.

Thus, when God deals with us indirectly through a pastor, we are being blessed. When He deals with us directly through discipline, we are being cursed. Therefore, the pastor must never get involved in disciplining any member of his congregation.