

**God's Divine Discipline**  
**A Study of the Warning of Hebrews Chapter 10**

**Revelation 3:19 (NKJV)**

<sup>19</sup>As many as I love, I rebuke and chasten. Therefore be zealous and repent.

- “as many as I love” – *The Greek word for love here is φιλέω phileō and refers to a love that is derived from relationship and the joy which that relationship produces.*
- “I rebuke and chasten” – *God's motivation to bring correction and discipline into our lives is motivated by His love for us.*
- *The Greek word for “rebuke” is ἐλέγγω elenchō and means to “expose, refute, show one's faults”*
- *The Greek word for “chasten” is παιδεύω paideuō and means, “to teach, instruct, train, educate.” It can also mean, “to punish in order to bring correction.”*
- “Therefore be zealous and repent.” - *We are to respond to God's discipline in our lives by being zealous which means to respond with eagerness and whole heartedness. This zeal is to produce repentance, which means to change our minds and actions to conform to His will.*
- *For us to correctly understand the doctrine of eternal salvation we must also understand the doctrine of divine discipline.*
- *Unbalanced doctrine produces unbalanced lives.*
- *To believe in eternal salvation without understanding divine discipline can produce an excuse to live in compromise and sin.*

**Romans 6:1 (NKJV)**

<sup>1</sup>What shall we say then? Shall we continue in sin that grace may abound?

- *To believe in divine discipline without understanding eternal salvation can produce a sense of insecurity and uncertainty in our relationship with God.*

**Hebrews 13:5–6 (NKJV)**

<sup>5</sup>Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”

<sup>6</sup>So we may boldly say: “The LORD is my helper; I will not fear. What can man do to me?”

**Hebrews 12:5–13 (NKJV)**

<sup>5</sup>And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;

*This exhortation or word of encouragement and comfort is directed to “sons”.*

- “My son, do not despise the chastening of the LORD” – *Do not regard the*

*discipline of the Lord as having little value but realize there is an exceedingly great benefit to God's discipline in our lives.*

- **“Nor be discouraged when you are rebuked by Him;” – Do not grow extremely weary and collapse when God exposes your faults.**

**<sup>6</sup>For whom the LORD loves He chastens, And scourges every son whom He receives.”**

- **“For whom the LORD loves He chastens” – God's discipline is a sign that He loves us and cares for us and desires the very best for us.**
- **“And scourges every son whom He receives.” – discipline sometimes goes beyond just instruction but includes punishment with the motivation to see sinful and destructive habits removed from their lives.**

**<sup>7</sup>If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?**

**<sup>8</sup>But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.**

- *God only disciplines His children.*
- *God does not discipline unbelievers because they are not yet His children through the new birth in Jesus Christ.*
- *One of the most evident signs that we are children of God is that He disciplines us.*

**<sup>9</sup>Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?**

- **“Shall we not much more readily be in subjection to the Father of spirits and live?” - God disciplines us so that we can learn to be submissive to His ways of holiness and really experience the fullness of the eternal life that He has given us through His Son Jesus Christ.**

**<sup>10</sup>For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.**

- *Our earthy fathers can sometimes discipline us out of a wrong motivation or frustration or just a lack of wisdom of what to do.*
- **“but He for our profit, that we may be partakers of His holiness.” – God's goal in His discipline for our lives is always for our benefit with the end result that we can be partakers of the actual character and holiness of God Himself.**

**<sup>11</sup>Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**

**<sup>12</sup>Therefore strengthen the hands which hang down, and the feeble knees,**

<sup>13</sup>and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

- *When God is disciplining us it can sometimes be painful as He reveals things in our hearts and lives that are destructive but the end result will be lives that are filled with peace and eternal fruit.*
- *As we go through times of God's divine discipline we need to encourage one another so that the end result will not be discouragement but healing.*
- *There are two chapters that contain major warnings in the Epistle to the Hebrews.*
- *Hebrews Chapter 6:4-6 deals with the theme of spiritual maturity and fruitfulness and the corresponding rewards and inheritance as a result. It speaks about the eternal consequences of continuing to walk in sin and the eternal loss of the rewards, crowns and inheritance that God has for believers in Heaven.*
- *The warning in Hebrews 10:26-31, in contrast to the warning in Hebrews 6, does not deal with so much the eternal consequences of sin as much as the immediate consequences that a believer will experience in this life if one chooses to walk in willful sin.*

**Hebrews 1:1–2 (NKJV)**

<sup>1</sup>God, who at various times and in various ways spoke in time past to the fathers by the prophets,

<sup>2</sup>has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

- *“in these last days spoken to us by His Son, whom He has appointed heir of all things” - The main central theme of the Epistle to the Hebrews is the Preeminence and the centrality of Jesus Christ*

**Hebrews 2:3 (NKJV)**

<sup>3</sup>how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

- *“how shall we escape if we neglect so great a salvation” – introduces the warning that runs through this epistle and is seen in chapters 6 and 10.*
- *Salvation consists of three parts:*
- *1. Justification – deliverance from the penalty of sin – Deliverance from Hell. This is the new birth that has taken place in our spirits.*
- *2. Sanctification – deliverance from the power of sin – being conform into the image of Jesus Christ in our souls.*
- *3. Glorification – deliverance from the presence of sin – receiving eternal incorruptible bodies at the resurrection and the accompanying reward, crowns and inheritance.*

- *Once we have received Jesus Christ as Lord and Saviour and are born again, we are now justified; our life's journey now involves sanctification and the resulting eternal rewards (glorification).*

#### Hebrews 10:26–31 (NKJV)

<sup>26</sup>For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

<sup>27</sup>but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

<sup>28</sup>Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

<sup>29</sup>Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

<sup>30</sup>For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people."

<sup>31</sup>It is a fearful thing to fall into the hands of the living God.

#### Hebrews 10:26–31 (NKJV)

<sup>26</sup>For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

**"For if we sin willfully after we have received the knowledge of the truth"**

- *Two aspect of the type of sin being warned about in these verses are "willful" and "after having received the knowledge of the truth."*
- *The Greek word for "willfully" is ἐκουσίως hekousiōs; and it means, "voluntarily, willfully, of one's own accord."*
- *It conveys the idea that the person is not only sinning but is freely choosing to sin.*
- *In the Bible we can find three kinds of sin:*
- *The act of sin. This deals with our actions and thoughts.*
- *The nature of sin. The Bible refers to this as the "old man" and the fleshly desires that war against the ways of God.*
- *The state of sin. This is where a Christian deliberately chooses to continue in the path of sin.*

#### Romans 7:19–20 (NKJV)

<sup>19</sup>For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

<sup>20</sup>Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

- *Not every sin a person commits is willful sin even though he may knowingly be sinning.*
- *This does not take away our responsibility to repent but the way we deal with*

*this situation is to confess our sins and identify with Christ death and identify with the new life of Christ in our spirit through His resurrection.*

- *The root of willful sin is that the person's will is in agreement with the sin.*
- *“after we have received the knowledge of the truth” – The Greek word for “knowledge” used here is ἐπίγνωσις epignōsis and it means, “precise and correct knowledge.”*
- *There may be things or attitudes in our lives that are wrong but once the Lord reveals them to us we have a responsibility to deal with them in repentance.*

<sup>26</sup>For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

- *“there no longer remains a sacrifice for sins” - What do we do if we find ourselves having walked in willful sin and maybe for many years and finally we realized that this has destroyed our lives?*
- *“there no longer remains a sacrifice for sins”*
- *This Epistle is written to those Hebrews who were believers, many of whom were still zealous for the Mosaic Law and who were actively participating in the temple worship which would have included many of the sacrifices.*
- *The writer of Hebrews has clearly and methodically proven over and over again the preeminence of Christ and the overwhelming completeness of Christ's sacrifice.*
- *Religious people always try to deal with their sins in some religious manner that involves sacrifice.*
- *There are some religious people who have never stepped into a place of worship but they are always trying to deal with their sins and failures by doing good works or trying to suffer for their wrongdoings and thus feel forgiven.*
- *“there no longer remains a sacrifice for sins”*

**Romans 10:3 (NKJV)**

<sup>3</sup>For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

- *There is nothing we can do to atone for our sins no matter what kind of sacrifice we try to make.*
- *“there no longer remains a sacrifice for sins”*
- *The epistle to the Hebrews emphasizes that Christ's sacrifice is unique and is truly the only sacrifice that remains for sin.*
- *Christ's sacrifice has done away with all the other sacrifices and His alone stands and is complete and sufficient.*

**Hebrews 7:27 (NKJV)**

<sup>27</sup>who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

**Hebrews 9:12 (NKJV)**

<sup>12</sup>Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

**Hebrews 9:26–28 (NKJV)**

<sup>26</sup>He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

<sup>27</sup>And as it is appointed for men to die once, but after this the judgment,

<sup>28</sup>so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

**Hebrews 10:10 (NKJV)**

<sup>10</sup>By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

**Hebrews 10:12 (NKJV)**

<sup>12</sup>But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

**Hebrews 10:14 (NKJV)**

<sup>14</sup>For by one offering He has perfected forever those who are being sanctified.

**Hebrews 10:18 (NKJV)**

<sup>18</sup>Now where there is remission of these, there is no longer an offering for sin.

- *We can clearly see that there is no further sacrifice for sin besides what Christ has completed at Calvary.*

**1 John 1:9 (NKJV)**

<sup>9</sup>If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

- *The only way to deal with sin is by confessing our sins and repenting and allowing Christ's sacrifice to cleanse us from all unrighteousness.*
- *If we continue in willful sin no matter what type of sacrifice we try to make whether it be the Jewish believers at the first century temple, or people doing "Hail Marys", giving money to charity, helping out around the church or being a nice person we will experience the severe chastening of the Lord.*
- *The only sacrifice for sin is Christ sacrifice and that is released in our lives through confessing our sin and turning away from sin and being led by the Spirit.*

<sup>27</sup>but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

- *This verse describes the consequence of willful sin.*
- *Willful sin will produce two distinct event in a believers life:*
- *A certain fearful expectation of judgment.*
- *A fiery indignation which will devour the adversaries.*
- *“but a certain fearful expectation of judgment” – but a terrifying prospect of judgment*
- *The Greek word for “judgment” used here is κρίσις krisis and means “a verdict, a legal decision” and can imply punishment.*
- *If we, as believers, continue to willfully sin there is a certainty of a fearful crisis that we will encounter.*
- *The purpose of these crises is to bring us to repentance.*

### 1 Corinthians 11:31–32 (NKJV)

<sup>31</sup>For if we would judge ourselves, we would not be judged.

<sup>32</sup>But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

- *The purpose of God’s judgment in our lives is not to condemn us but so that we will not be condemned with the world.*
- *“For if we would judge ourselves, we would not be judged” – There is a much easier and more fruitful way. If we will judge the sin that is in our lives and repent then God will not have to bring crises into our lives.*

“fiery indignation which will devour the adversaries”

- *The Greek word for “indignation” is ζήλος zēlos and means “jealousy, zeal, earnest concern, deeply devoted zeal, raging” and it speaks about strong emotions stir up because of deep devotion.*
- *This is the type of strong emotions of jealousy a husband can experience when he sees someone trying to steal away his wife.*
- *God’s strong reaction to us flirting with sin is a sign that we are His and His desire is that we will be pure and holy.*

“fiery indignation which will devour the adversaries”

- *Who are the adversaries? It is the sin in our lives that we have given into and have brought us into bondage.*
- *Christ is jealous over us and He desires to destroy everything in our lives that is destroying us.*
- *The Old Testament is filled with examples of this principle being seen in God’s dealings with disobedient Israel.*

### Jeremiah 30:11–17 (NKJV)

<sup>11</sup>For I am with you,’ says the LORD, ‘to save you; Though I make a full end of all nations where I have scattered you, Yet I will not make a complete end of you. But I

will correct you in justice, And will not let you go altogether unpunished.’

- For I am with you,’ says the LORD, ‘to save you’ – *we see a wonderful example of God’s unfailing faithfulness with unfaithful Israel and that His covenant with them stands even when they have wandered.*
- “But I will correct you in justice, And will not let you go altogether unpunished” - *God will bring correction and they will experience the consequences of their rebellion.*

<sup>12</sup>For thus says the LORD: ‘Your affliction is incurable, Your wound is severe.

<sup>13</sup>There is no one to plead your cause, That you may be bound up; You have no healing medicines.

<sup>14</sup>All your lovers have forgotten you; They do not seek you; For I have wounded you with the wound of an enemy, With the chastisement of a cruel one, For the multitude of your iniquities, Because your sins have increased.

<sup>15</sup>Why do you cry about your affliction? Your sorrow is incurable. Because of the multitude of your iniquities, Because your sins have increased, I have done these things to you.

- “Your affliction is incurable, Your wound is severe” – *our sins can lead us into such dark and painful places it may appear that there is no way out and no cure for our wounds.*
- “All your lovers have forgotten you” – *the very sins that we embraced as lovers have turned against us and have become our enemies.*

“For I have wounded you with the wound of an enemy, With the chastisement of a cruel one” – *When we are walking in rebellion the dealings of the Lord can be very severe and His chastisement painful.*

<sup>16</sup>Therefore all those who devour you shall be devoured; And all your adversaries, every one of them, shall go into captivity; Those who plunder you shall become plunder, And all who prey upon you I will make a prey.

- *This verse reveals the Lord’s true motivation in punishing Israel – Israel’s restoration.*
- “Therefore all those who devour you shall be devoured” – *Now we see the process of Israel’s restoration.*
- *The sins that we had embraced and took pleasure in and brought us into slavery and destruction, God is now going to devour.*
- “And all your adversaries, every one of them, shall go into captivity” – *every nation that Israel had played the harlot with are described as “your adversaries” which God is going to destroy.*

<sup>17</sup>For I will restore health to you And heal you of your wounds,’ says the LORD, ‘Because they called you an outcast saying: “This is Zion; No one seeks her.” ’



- “For I will restore health to you And heal you of your wounds” – *Here is a beautiful picture of God’s redemptive plan to bring restoration.*

<sup>27</sup>but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

- *Who were the adversaries in Jeremiah 30? The enemies of Israel who oppressed them.*
- *Who are the adversaries that God will consume with a fiery jealousy? The sins in our lives that are devouring us.*
- *Even though God delivered Israel from their enemies the loss and suffering they experienced was needless.*
- *If we walk in willful sin then we will experience much needless loss and suffering even though God will use this to free us from those sins we have embraced.*

<sup>28</sup>Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses.

<sup>29</sup>Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

- *These verses show the terrible attitude of those who commit willful sin.*
- *trampled the Son of God underfoot*
- *counted the blood of the covenant by which he was sanctified a common thing*
- *insulted the Spirit of grace*
- *“how much worse punishment, do you suppose, will he be thought worthy” – When a believer walks in open rebellion he is acting worse than those who rejected the ministry of Moses because he has despised what the Son of God has done for him.*

<sup>30</sup>For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The LORD will judge His people.”

*“Vengeance is Mine, I will repay” – God is a loving Father but He is also One who will not ignore when we are walking in willful sin.*

- *“The LORD will judge His people.” – In spite all of Israel’s rebellion and no matter how severely God had to deal with them because of their rebellion God still calls them “His people.”*
- *God’s faithful to Israel stands as one of the strongest examples both in the Bible and in the history of mankind of His unchanging faithfulness to those that have been redeemed by Him.*

<sup>31</sup>It is a fearful thing to fall into the hands of the living God.

- *Israel is also example of the seriousness and consequences of walking in willful sin.*

*Things to reflect as we turn to the Lord in prayer:*

1. *Ask the Lord to show us areas in our lives that we are not aware of which are hindering Him from moving in our lives.*
2. *Confess any areas of un-forgiveness, un-thankfulness or uncleanness.*
3. *If we have been walking in willful sin we can turn to God right now and repent and say we no longer want to do things the hard way but to have a heart that is soft and pleasing to Him.*
4. *Ask God to makes us more conscious of the wonder of salvation and all that Christ did for us at Calvary.*
5. *If there are those who have not received Christ “today is the day of salvation.”*