**Discipline is wholesome and indispensable**

**By drs. Piet Guijt**

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**1. Introduction**

Outside the church (e.g. in soccer, traffic rules etc.) we say discipline is normal, but in our time, people often find discipline in church almost a dirty word. People have all kinds of negative associations with it. Yet the Bible clearly speaks about it. In this article we will explore what the great importance and the purpose of discipline is. For especially in the church, discipline is of vital importance! It is even indispensable for the proper functioning of a Biblically faithful church, because it is about the holiness of the church. We shouldn’t let our fellow believers remain in their sins, but we should bring sin in the light and help the other person to come back in the presence of God.

**2. What is discipline?**

The word discipline is ‘tucht’ in Dutch, which is derived from the old English word ’tēon’ meaning ’to pull, drag, draw, bring’. This echoes through the expression: born and brought (up). So it's not about repelling but about attracting. It then has no negative emotional value at all (1). Even though (the application of) discipline sounds strict and punitive, the intention is to help someone who has lost track because of deception or disobedience, back on the right track. Through discipline we are pulled in the right direction to find our way back to Jesus (11). So discipline is taking care of souls that are not focused anymore on the Good Shepherd (15). The box with some biblical texts on discipline shows its positive effect. Everything God says or does, is out of love and care for His children and also to draw them close to Him so that they can live a happy life.

The Greek noun 'paideia' means: education (think of 'pedagogue'), training, discipline, sanction. The Greek verb 'paideuo' means: to educate, to train, to correct, to punish, to discipline. So it can have both a positive as well as a negative meaning. That the word 'paideuo' can mean both to punish (negative interpretation) and to educate (positive interpretation), indicates a certain kinship, namely that not only punishment is experienced as something unpleasant, but that undergoing education also takes effort and commitment, which is not always experienced as pleasant.

In this context we can think of Heb. 12, where is spoken about 'discipline' and ‘the application of discipline' which comes across as negative, but one can also read: to raise and to educate. "My son, do not regard lightly the discipline of the Lord, nor faint when you are reproved by Him. For those whom the Lord loves He disciplines, and He scourges every son whom He receives. It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness” (Heb. 12: 5 - 11).

Discipline in a general sense is growth-enhancing, stimulating, that is to say, educating you to know God as He is, which produces peace and joy that causes you to become so impressed by Him that you can and will do nothing but rejoice and worship Him. Then you will live to His honor because others will see God through your attitude. Discipline does not only concern others, but can also be seen as self-chastisement and/or self-discipline. Athletes do discipline themselves for years to reach the top. These achievements go hand in hand with a life of self-control and moderation (1 Cor. 9:25) (15). This can also be applied to the spiritual life, in which believers dedicate themselves to the Lord in a life of self-control in order to get a deeper relationship with Him and thereby be able to be a blessing to their environment. Paul says in 1 Cor. 9:27: “but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified”.

In teaching and preaching there will have to be attention and space for it. With discipline we should not think about driving 'men' to keep them in line, but about the purifying effect in one's personal life. Because in the word 'discipline' we can also find the word 'disciple', i.e. being a follower of Jesus. Discipline is then the art of the discipleship, whereby Christ is in the center and wherein He leads us, teaches us and tenderly admonishes us. In that sense, discipline is excellent pastoral care within the church of Christ (1, 15). Additionally, discipline is, if it’s necessary, correcting, not only focused on the salvation of the sinner (and of the church), but can also relate to the purity of the doctrine, thus for the prevention of error and false teaching.

**3. Negative associations**

The fact that people prefer not to have to deal with discipline is understandable in a certain sense, because one might think of disciplinary schools, for example.   
In addition, if one looks up in the dictionary (2) what discipline means, he reads: whipping, punishing, disciplining, scourging, chastising, beating up, punishing.   
That comes across as anything but pleasant.

Also certain sections of the Bible give a negative picture. Some texts as an example: “If also after these things you do not obey Me, then I will punish you seven times more for your sins.” (Lev. 26:18 - NASB), “then the Lord will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses. (Deu. 28:59), “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men” (2 Sam. 7:14) and “Whereas my father (Solomon) loaded you with a heavy yoke, I (Rehoboam) will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.” (1Kgs.12:11).

There are more reasons to have trouble with (clerical) discipline. In the past major mistakes were made in the application of discipline (both in terms of subject and person). This was sometimes made arbitrarily or legalistically by sometimes very authoritarian leaders, who rarely if ever can admit that they themselves can make mistakes or are wrong. There are poignant examples, in which some believers even came into a crisis of faith due to the misapplication of discipline.

There is also often a wrong perception. Many church members do not see discipline as a means to keep people connected to the church, but consider discipline in terms of elders who come by to admonish church members and put pressure on them, manipulate them, keep them away from the Lord’s Supper (10), or in terms of applying a means of power. Therefore it’s quite understandable that under the influence of the ‘zeitgeist’ (post modernism), it is dismissed as meddling (1). For people have the opinion that everyone should decide for themselves what is right or wrong, so we must not lecture or correct each other. This is a dangerous development, for it's not in anyone's interest that we keep on giving hugs and pats on the shoulder (11). Hiding sin under 'the cloak of love' will start to stink. In this way, the content of what is written in Matthew 18 (see paragraph 8), comes under pressure. People prefer to look the other way, because they are sometimes afraid to address a person on something.

**4. What does the Bible say about the purpose of discipline?**

The church of Jesus Christ owes its existence to a holy, merciful and gracious God. Discipline is inseparable from this holy God Whom we may serve as a church (1 Pet.1:15-16) (15). It is the will of Christ that we apply discipline in His church, so that one can take part of His holiness, for when clerical discipline leaves the church, also the holiness disappears (12). It’s about the honor of Christ (Eph. 5:27).

The Bible commands us to, if necessary, apply discipline in the church. It may concern serious public sins (moral aspect) and the proclamation of false teachings (doctrinal aspect), matters that are not supposed to be tolerated (8). It’s a responsibility that the entire church of Jesus Christ has received in principal.  
In walking in the truth, the church members were given to show one another the right path, if necessary, to bring the other back on the right track and help him/her on the way and guide him/her further. But above all, it is the leadership of the church that should watch over the purity of the church (4,15).

An example of a public sin is to be found in 1 Cor. 5: 1-13 where it’s about a case of fornication, whereby someone was living with the wife of his father.   
Paul commands the church to remove the evil doer from their midst (verse 13). In 2 Thes. 3: 11-15 it’s about someone who doesn’t want to work and wants to live at the expense of others. They are exhorted to continue to earn their living by working.

Why discipline? Those who sin against the laws of nature will suffer adverse consequences. The same goes for sinning against God's commandments. The purpose of discipline is to bring sin into the light and to bring the one who sins or disobeys to repentance and to restoration so that there will be a healthy fellowship again with God and with other believers (Mat. 18:15; Gal. 6:1; Heb. 12:6-13; Jam. 5:19,20). So discipline is not meddling, but it’s our duty to care about one another, to warn each other, in order to save the other and bring him/her on the right track (15). For if we obey God, we are blessed. So Christian discipline is not intended to repel, but to draw, to bring someone back and get him involved. And not in the form of a means of power, but as a means of deliverance and wholesome correction (1).

The reason why discipline is important and crucial, we see from the example of the behavior of the little boy that is not raised consistently and can always do whatever he wants. That child becomes spoiled and nasty. This may show a well-intentioned, but not healthy parental love because it damages the future of the child. Clerical discipline is intended out of love, for our well-being, even if it is not always easy or pleasant. Additionally, it is something that God commands us to do (16).

Another purpose of discipline is to keep the church pure and clean (1 Tim. 5:22), for Jesus takes the purity of His body very seriously. A sharp line between the church and world must remain to be maintained (1 Jn. 2:15-17). In addition, there is discipline to protect the other church members, because sin is unfortunately contagious. After all, “one bad apple spoils the whole bunch”. Sin unfortunately has contamination power.

An example: When the church tolerates cohabitation without being married and no one takes an action against it, this will eventually become a habit in the church, as in the world around us. But taking action against sins leads to …a healthy awe for God, which keeps us from sinning (1 Tim. 5:20; Heb. 12:15) (8).

When someone’s sin has such a negative impact on the moral life of other Christians in a congregation, then people need to take distance, or they even need to remove this person from their midst (1 Cor. 5:11) (see par. 8).   
Office-holders as shepherds, have the responsibility to take care of the flock in that way. “One cannot allow a wolf to join the flock under the cloak of ‘everyone is welcome’, and then watching how the wolf eats all the sheep one by one. Some churches are breaking down because there is no courage to take action against bad practices” (13).

Even though we won't go into it in this article, we would like to point out another issue, namely possible conflicts among church members (whether to seek justice or not from someone outside the church).

**5. Discipline concerning false doctrines**

Not only should action be taken against blatant sin, but also against errors and against those who intend to promote a false doctrine in the church. In 2 Pet. 2:1 we read: “But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who had bought them, bringing swift destruction upon themselves”. See also e.g. Gal. 2:4 and 1 Tim. 1:3.

In wicked heresy it is about an error at the essence of the gospel or about fundamental matters concerning the faith. A church member should not be a supporter of it. However, there are also other errors where the discipline of doctrine and in the worst case, if necessary, separation must be applied. Those are doctrines, although less serious, (may) seriously undermine the spiritual life of the church members. Or doctrines that, although less serious, will disturb the peace in the church seriously. Action should also be taken against such disruption. If it’s about an error on non-fundamental matters, it can be tolerated that someone has a non-conforming opinion. But what is not tolerable, is that this non-conforming opinion is promoted within the church (9).

Not only should one, by making the whole Bible speak, make sure that false doctrine do not creep in, but he must also be vigilant that an overly empathetic and human-oriented preaching will not predominate, where it's often just about what benefit we can get from it; And where the healthy doctrine with focus on discipline and passion, diligence and reverence for God’s name are sometimes missing. Many preachers often do not dare to make normative statements, because they are afraid that it may come across as legalistic or moralistic, and speaking about sin is often avoided because it could be bad for the self-image of the believers and for their functioning. The prophetic word, which can be sharp, confrontational and straightforward, is no longer spoken and it’s also what people do not want to hear anymore (11,13,15).

Unfortunately, as a result of the differences in view on God’s Word, denominations came to being, and within the dominations there are different, even contradicting conceptions, and also divisions do happen within churches. In a divided church it is not possible to exercise a serious and consistent biblical discipline. Meanwhile, the weakness and immaturity of the church become visible in a pitiful way. To give an example: the majority of the members of the Synod of the Protestant Church in the Netherlands (PKN) prohibits the exercising of discipline over church members with a homosexual living style, while the Bible speaks out so clearly against it (14). It should be noticed that God (’s Word) is not against homosexual people, but on the contrary wants to help them, just as God wants to help anyone who is in need.

The conception that God doesn’t punish the evil because He is love, sounds like music in the ears of rebellious people. However, they forget that God is also holy and complies with and must comply with His rules. If God wouldn’t punish the evil, He Himself would be bad and corrupt. People sometimes think that tolerance towards sin is love. No, on the contrary, tolerance towards sin is no love at all. It is precisely out of love that there is discipline, because a well applied discipline leads to wholesomeness, and it produces a wonderful fruit of amongst others healing, peace and joy. If there is no healthy discipline in a church, the church becomes conformed to the world, powerless, and it loses authority (6). And all the while Jesus wants to present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she would be holy and blameless (Eph. 5:27).

**6. What are the hindrances of applying discipline in the church?**

a. Concerning the church members

We see within churches a development where sin is no longer mentioned, but only brokenness, pain and sorrow. The word ‘sin’ is often avoided anxiously, because this is seen as too negative or too confrontational, with the result that often there is no longer any question of discipline (15).

We live in a time where all things are relative to many people: nothing is to be said with security, there is no absolute truth (postmodernism). The zeitgeist is also characterized by subjectivism: “What’s true for you, is true for you, and what is true for me, is true for me. Who are you to say to me that I am wrong in my thinking?” (13). People are no longer allowed to hold one another accountable for certain issues, because you will often hear: "What is the other person meddling in?” People also often hear: “You should respect everyone”, but that actually means: “What I am doing, is none of your business, and what you do is none of my business, as long as you do not bother me”. In other words: People don’t want to be addressed about standards, but they only ask for standards and measures when they themselves experience nuisance (4). From a typical postmodern attitude towards life, people think that everyone should know for themselves what is good or wrong (10).

Sometimes people hear that discipline in a church is loveless, because aren't values like love, acceptance and forgiveness the most important thing in the Christian church? How can you even talk about 'disciplining someone’? We prefer to cover everything with the cloak of love as much as we can. In order to keep the sweet peace, people do not prefer to tackle issues (13). A biblical opinion or correction is often dismissed with the remark that you’re legalistic. But people should consider that also the opposite, namely lawlessness, is very dangerous. Sometimes people even claim that giving attention to discipline makes the church strange to the world, and hinders the Christian testimony. But that’s complete nonsense, for on the contrary, world conformity makes the testimony powerless and makes the church unreliable. Hans Frinsel (a missionary who formerly wrote in De Oogst Magazine) wonders whether the church is still the medicine for the sick world, or whether it has allowed itself to be contaminated by the world spirit so that the church is no longer to be distinguished from the patient (4). The Word says: “Do not love the world for it is passing away” (1 Jn. 2: 15 t/m 17).

It is difficult to address the church members about their life style, clothing, naked navels, piercings, etc. What is sin and what is not? Even an attempt to make it discussable is considered to be an attack on freedom. People often show no longer any humble and cordial attitude but a lack of willingness to submit their own life style to the basic principles of God’s Word. In Christ we are free indeed, but not to turn this freedom into an opportunity for the flesh (Gal. 5:13) or as an excuse to withdraw ourselves from the authority of God’s Word for our selfish lusts. If we disobey what God’s Word says by ignoring God’s commandments, we are liars (1 Jn 2:4) (4). Our culture has become averse to hierarchical structures. That has not passed the church walls, that’s why also discipline has fallen out of favor in the church. For in the exercise of discipline one is addressed from a certain culture of authority (15).

In summary we can note that modern people and also Christians have become rebellious and disobedient. There is often more love for pleasure than for the Word of God. Eventually, the question is why there is resistance against discipline. That’s because, and that’s the core, because the evil one wants to make us rebellious, so that we do not (cannot) reach our goal

b. Concerning the elders

Due to different reasons there can be fear and embarrassment for the application of discipline. First of all, we don’t like to talk about sins, especially not about the specific sins of our acquaintances (3). It doesn’t make you popular when you take discipline measures, because everything in our culture resists against any idea of correction or exclusion, because it is considered as being intolerant.

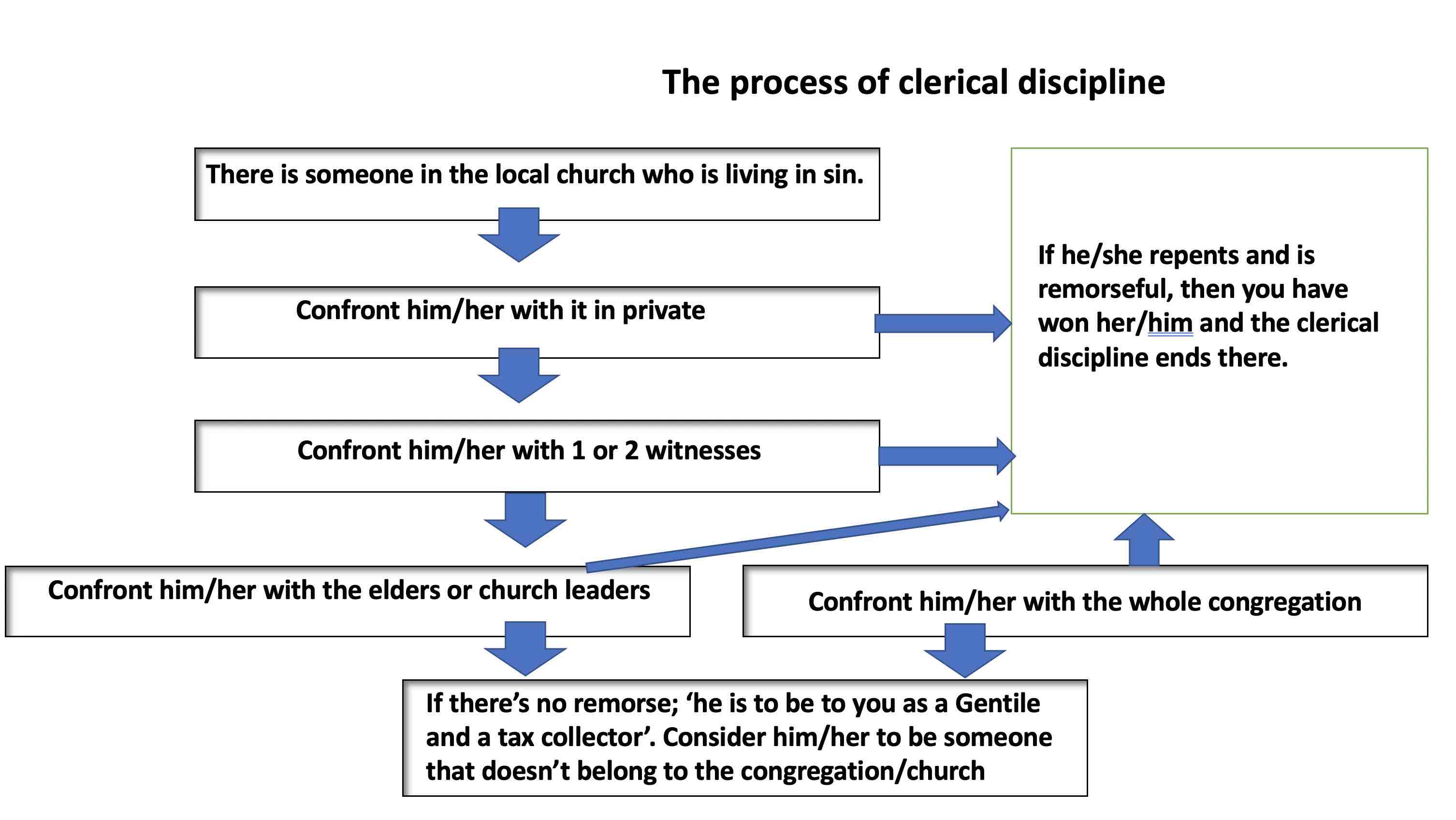
The presence of the postmodern feeling of life that has also taken possession of believers, can have a paralyzing effect, which can cause a certain feeling of powerlessness in the leadership. In addition, there are shifting panels within the Christian ethics. What is worthy of a disciplinary action? Take again the example of premarital sex and unmarried cohabiting couples. In by no means all churches this is still a subject worthy of disciplinary. This was quite different in the 1970s and 1980s (7).

It is also possible that people are afraid of a polarizing effect of discipline. Within the church there is often the idea that everything must be unifying. Every effort must be made to prevent that church members will leave the church.  
And there may be fear that someone who is addressed about his behavior thinks that it’s an inappropriate meddling in his private life, and therefore leaves the church, or goes to another church or ‘enters into the world’. By the way, Jesus wasn't afraid of that! He said: “You do not want to go away also, do you?” (Jn 6:67). However, it should be noted that a departure in itself is not always an excuse, but can be an emergency step. It may have to do with good motives, e.g. if you’re not allowed to be baptized by immersion, you can go to another church where it is practiced.

An entirely different point is whether an elder considers himself to be able to exercise discipline or knows how to: “Am I myself upright enough before the Lord?” One can feel himself to be incapable. There is often embarrassment due to their own insecurity about whether something is wrong or not. Additionally, there can be a difference of opinion within the board of elders, which leads to a lack of decisiveness. Therefore it is crucial that elders are united in spirit. Fervent prayer, sensitivity and spiritual discernment are needed to understand where it’s all about, for example making a distinction between sin as an activity and sin/brokenness as a result of earlier sins or of ancestry.

Self-denial is often necessary to apply discipline, because sometimes one must go against his own feelings. And if action is already taken, there will often be criticism on emotional grounds by those who are watching (8). But even if the clerical discipline fails sometimes, the ultimate question is whether one is willing to allow himself to be disciplined, corrected and led by the Holy Spirit.

It must be considered that the church has the divine assignment to be a pillar and foundation of truth (1 Tim. 3:15). And such, especially in a world where people are losing the sense of truth more and more. Therefore, anyone who has chosen to become a member of a church, ought to love the truth and must break with lies, deception and hypocrisy.  
Thus also break with a double life, untruthfulness, love for money, addictions, etc… That applies to everyone, so certainly also to the leaders. Besides, biblical discipline in a church is only possible where the leaders submit themselves to the Lord and to the sanctifying discipline.



**7. Practice. What to be aware of?**

The exercise of discipline is often like entering an emotional minefield.   
Nevertheless, it has to happen and it is possible by relying on the guidance of God’s Spirit and in obedience to God’s Word (8). God knows the human heart. He knows about the hesitation of doing what must be done in this area, which explains why in the Bible such clear language is used, so that we cannot escape from it.

A balance has to be found between two extremes. On the one hand: taking no action at all. God blames the church of Thyatira that she did not take action against Jezebel, a false prophetess (Rev. 2:20). Eli’s attitude towards his sons is also an illustration of slack behavior. He actually did address them, he warned them, but when they did not listen, he didn't do anything about it (1 Sam. 2-4) (6). It must be considered that a slack attitude cannot be blessed.

The other extreme is hardness. That should not happen either. This will not happen if the exercise of the discipline takes place in a good spirit.  
However, it must be considered that we should be tougher on Christians - who openly live in sin and although them being aware of that, are refusing to repent - than we should be on non-believers. Paul says: “But, actually, I wrote to you not to associate with any so-called brother or sister if he/she is a sexually immoral person, or a greedy person, or an idolater, or is verbally abusive, or habitually drunk, or a swindler—not even to eat with such a person.” (1 Cor. 5:11) (8).

**8. Ultimate form of discipline**  
As members of a church we are co-responsible for each other and may/ought to take care of one another in love. We should not say: “Am I my brother’s keeper?” See also Gal. 6:1, Heb. 3:12,13 and 1 Jn 5:16. Nevertheless, the practice of discipline is in first place a task of the elders because they supervise the church. They should take action in case of serious sin or false teaching in the church.

In some situations where discipline is necessary, it may even come to this point, unfortunately, that it must be decided to remove someone from the church. But in order to prevent that this happens just on the basis of e.g. rumors (8) and to give the brother/sister a chance to repent of his/her sin, great caution is required.  
In Mat. 18:15-17 four steps are described concerning the exercise of this form of discipline. It can be noted that the first three steps are focused on keeping the person within the fellowship by the means of correction (that’s why discipline is also to be embedded in pastoral care).

First of all, a confrontational meeting in private (verse15), and if that doesn't help, then an encounter with one or two others included (witnesses, e.g. elders) and then another meeting with the whole church (verse 17a), so then the local church is involved. If the brother or sister still doesn't repent, then the board of elders are to make a decision, and “he is to be to you as a Gentile and a tax collector”, meaning that he is as someone who doesn’t belong to the church (verse 17b). In essence, sinners do place themselves outside the church. This doesn’t mean that they are lost, or that the church doesn’t need to bother about them, but the church must continue to win them (as every other person) for Christ.

**9. Motives**  
The goal of all exhortation is love from a pure heart, from a good conscience, and from a sincere faith (1 Tim. 1:5). The only right motivation for discipline is love (not anger or annoyance), in obedience to God and to the honor of God (16). “For whom the Lord loves He disciplines” (Heb. 12:6). If we try to edify one another to be mature believers (Heb. 10: 24), then we should follow the example of our Lord Jesus Christ. And inspire and encourage one another.

Discipline begins with a conversation. A pastoral attitude is important: listening, informing, confronting, testing responses, exhorting and if necessary admonishing. In this case often courage is needed. Besides, we should not relate the word ‘exhort’ to ‘rebuke’ someone, but seriously tell somebody to stop doing something that is harmful to him or her. Addressing the other person should not be pedantic, arrogant of judgmental, but with self-knowledge (awareness of one’s own weaknesses and living by grace) and meekness, for “each one looking to yourself, so that you are not tempted as well” (Gal. 6:1).  
Therefore let the one who thinks he stands watch out that he does not fall (1Cor.10:12). So, one should not elevate himself above a brother or sister whom he wants to help on the right track. But he should courageously confront him/her lovingly, sensitively but yet clearly, whereby he shows that he doesn’t want to patronize him/her, but intends to keep him/her close to the Lord. A possible question may be: “Have you considered whether this or that may not be in agreement with what the Lord Jesus Christ expects from you? (7,15). And of course prayer may have a major role in this.

**10. In conclusion**

Discipline belongs to the common church life. It may even function as a spiritual growth hormone. The British theologian John Stott was even convinced that the church is losing its power of attracting potential new Christians due to the lack of discipline. He once said: “The secular world is hardly impressed by the church of today. As long as the church allows sin in its own ranks and does not judge itself, it will never be able to win the world for Christ” (10,11). The failure of exercising clerical discipline undermines the preaching, the discipleship and the office of evangelism of a church.

The Baptist theologian John L. Dagg could agree with this, for he said: “When discipline leaves a church, Christ also does”. A shepherd that cannot repel the wolves, will soon notice that his sheep are torn apart. But it’s the will of Christ that His churches are instructed, trained and discipled, so that they may partake in his holiness (12).

What is needed with discipline, is that one has a good biblical view. That is not that simple because unfortunately, even among Christians there is so much misinterpretation or difference in opinion. You may as an elder say to someone that something is not allowed, but someone else may say that it is based on a misconception. Then, the other person should be able to clarify that.

Actually, we must admit that we as believers, are sometimes not able to clarify, but that in the end only the Holy Spirit can give clarity. If we ourselves do not succeed in the application of discipline, then that’s pitiful. But if discipline is wrongfully rejected, then ultimately only the discipline of God is left. Woe, to those who refuse to obey.

We should therefore get rid of any ‘sweetness’ that does not correspond to the truth and dare to say in Jesus Christ’ Name what it’s all about. Besides, true love and grace always go together with truth (Jn1:14,17), because they cannot be without each other. Living a truthful life is not possible without a healthy sense of standards, for otherwise you’ll have a gospel where people will only be confirmed in their behavior, even if that behavior is in conflict with the truth (11,15). It will be necessary in the end time to be totally committed to the Lord. It is ALL or NOTHING, for in the end time only those who are rooted in Him, will be able to stand in the midst of the rising flood of demons.

Finally: “Obey your leaders and submit to them—for they keep watch over your souls as those who will give an account—so that they may do this with joy, not groaning; for this would be unhelpful for you.” (Heb. 13:17) and “What is desirable in a person is his kindness” (Pro. 19:22a).

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15. Martin Penning, Tucht, een moeilijk geval. (Discipline, a hard case). Het Zoeklicht.   
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https://www.zoeklicht.nl/artikelen/tucht+een+moeilijk+geval\_4560

16. Wat zegt de Bijbel over kerkelijke tucht / excommunicatie? (What does the Bible say about clerical discipline / excommunication?).  
Bron: <https://www.gotquestions.org/Nederlands/kerkelijke-tucht.html>

Some Bible texts on discipline and the application of discipline

• Job 5:17b – Do not despise the discipline of the Almighty.   
• Pro. 1:7 – The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.   
• Pro. 4:1 - Hear, O sons, the instruction of a father, and give attention that you may gain understanding.  
• Pro. 4:13 - Take hold of instruction; do not let go. Guard her, for she is your life.  
• Pro 5:12 - And you say, “How I have hated instruction! And my heart spurned reproof!  
• Pro 6:23 - For the commandment is a lamp and the teaching is light; and reproofs for discipline are the way of life.  
• Pro. 12:1 - Whoever loves discipline loves knowledge, but he who hates reproof is stupid.  
• Pro. 13:1 - A wise son accepts his father’s discipline, but a scoffer does not listen to rebuke.  
• Pro. 13:24 - He who withholds his rod hates his son, but he who loves him disciplines him diligently.  
• Pro. 15:5 - A fool rejects his father’s discipline, but he who regards reproof is sensible.  
• Pro. 15:32 - He who neglects discipline despises himself, but he who listens to reproof acquires understanding.  
• Jer. 6:8 – “Be instructed, O Jerusalem, lest My soul depart from you; lest I make you desolate, a land not inhabited.”  
• Eph. 6:4 - And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.  
• Heb. 12:6 – For those whom the Lord loves He disciplines, and He scourges every son whom He receives.  
• Hebr. 12:11 - All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness